

# *Shaheed - e - Azam*

*By*

*Maulana Abul Kalam Azad*

**Translation**

*By*

*Ghulam Haider*



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IMAM HUSSAIN (A.S.)

MARTYR the GREAT

ENGLISH TRANSLATION



OF URDU BOOKLET

“SHAHEED-E-AZAM”

Translator's Note - By S. Ghulam Haider

Introduction - By Prof. S. Ismail Ahson

Commentary - By Prof. S. Anwar Raza Rizvi





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## I Wish It To Happen

Maulana Abul Kalam 'Azad', leader, religious preacher, a visionary and excellent writer has been widely read by one and all among his readers. Most of his books are preserved by me and Shaheed-e-Azam is prominent one. The devotion and heart felt emotions which he expressed in Shaheed-e-Azam are not seen in other authors of his time.

Whenever Dr. Syed Ismail Ahson and me used to meet and talk on various subjects, Dr. Ahson was in the habit of bringing about the topic of Hazrat Maula Ali(A.S.) and his visions alongwith the Martyrdom of Hazrat Imam Hussain(A.S.) and his sacrifices to the cause of Islam.

On such an occasion Dr. Syed Ismail Ahson told me that in his childhood a small booklet "Tragedy of Karbala" came into his study describing life and sacrifices of Hazrat Imam Hussain (A.S.) and during adolescence he studied Shaheed-e-Azam, the book on the martyrdom of Imam Hussain (A.S.), by Maulana Azad and both the books had deep impact on him.





## TRANSLATORS NOTE

Late Maulana Abul Kalam Azad, had a unique style of Urdu prose writing. In his book "Shaheed-e-Azam" he has tried to present historical account of the events that led to the tragedy of Karbala. The translator, has taken care while translating, to stick to his text, even at the cost of linguistic deficiencies at some points. Quranic verses have been adopted from the English translation of Holy Quran by Abdullah Yusuf Ali; Dar al-Kitab-al-Misri, Cairo, and Dar-al-Kitab-al-Lebnan, Beirut. Some Arabic words have been translated and explained in footnotes, additional footnotes have been provided for clarification wherever necessary. Persian and Arabic verses and short sentences which could not be translated into English without change have followed by their simple explanation in English.

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"Ghulam Haider"





## INTRODUCTION



The recounting of the events of Karbala, the story of the martyrdom of Imam Hussain (A.S.) reminds us of the ultimate suffering of the grandson of Prophet (PBUH). It reminds us a history of heroic resistance to illegitimate authority. It reminds us of those ten days of A.H. 61 (680 A.D) when the descendents of the Prophet (SAW), surrounded by an Ummayyad army virtually defenseless and dying from thirst and hunger in the blistering heat of Karbala. Imam Hussain (A.S.) and his supporters were slain with swords and pierced with arrows. The tragedy of Karbala started when Imam Hussain (A.S.) and his entourage reached the plain of Karbala on the 2nd of Moharram A.H.61. His party of seventy two men along with women and children, were surrounded by the army, and on the tenth of Moharram A.H.61 (October 10,680. A.D.), Imam's small band of loyal followers who had refused to desert their leader were all





slaughtered. Even Imam's (A.S.) infant son was killed by an arrow while cradled in his father's arms, as Imam (A.S.) pleaded the enemy for water for the baby. Imam (A.S.) fought to the last, was killed and decapitated, and women and children were taken prisoner and led to Kufa in Iraq to face the indignity of seeing Imam's (A.S.) head brought to Ubaydallah Ibn.Ziyad, the Governor of Iraq, on a platter. Ibn Ziyad tortured them by hitting Imam's lips with his cane. He then threatened to kill the only remaining son of the Imam (A.S.), Ali bin Hussain (A.S.) (Imam Zain ul- Abidin (A.S.)). But Imam's heroic sister, Hazrat Zainab, protested, and Ali bin Hussain (A.S.) was spared, and sent with the rest of the prisoners to Damascus, where they were ultimately set free after a year because Yazid feared a public outcry. There were many companions of the Holy Prophet (PBUH) still alive and some were present in the court of Yazid who remembered the love the Prophet (SAW) showered upon the his grandson Hussain





(A.S.). Today when we tell this story each death and each terrible event is re-stated so that no one having heard it once could never forget it. The events of Karbala are so alive today as they were thirteen centuries ago, when they actually occurred.

Some times it is too painful  
To relate the events,  
into words what we feel,  
Yet if we do not  
Our life becomes empty  
Our sole stale.

So here I try to tell  
So here I shed my tears.  
I speak of a pain so deep  
Beyond your grief or mine  
I speak of a man so dear  
I speak of Imam Hussain  
of orphans with no fathers  
of mothers mourning their sons,  
of wives missing their husbands,  
of each house missing a loved one  
The cries of women and children  
Drowned by the scream of fright





To every one who eats and sleeps  
With nothing on their mind.  
Do you not hear Karbala weeps?  
Or are you deaf and blind?  
You stand motionless, with folded arms !  
Are you content, have you nothing to say ?  
I will cry  
I will cry until I die.

Dear reader the detailed story of Karbala that you will read now was written by Maulana Abul Kalam Azad in 1927 in the Urdu Language. Ever since I read this book I had in mind to get it translated into English so as to reach a wider readership. Maulana had done his best by referring to some of the historical facts, still some controversies in his book remain. We got the book translated without any change.

***Prof. Syed Ismail Ahson***

Vasant Kunj

New Delhi - 110070

March 2001







## COMMENTRY

The learned Maulana Abul Kalam Azad was a prolific writer having writings in Arabic, Persian and Urdu. He ventured upon to write the sequence of events of Karbala and asserted that it is not History of Karbala (Preface Shaheed-e-Azam) but only an arrangement of stray historical facts. His assertion falls to the ground as History in itself is an arrangement of historical facts. His other assertion that no single book is available on the history of this incidence (Preface) appears to be incorrect as Aba Abdullah Mohammad- al-Harith-al-Baghdadi known as Sheikh Mufid and also known as Ibn-e-Muallim (son of a teacher), who was born either in 336 A.H. or 338 A.H (948 or 950 A.D.) and died in 413 A.H. 1022 A.D., had written Kitab-al-Irshad in 4th century A.H. (1000 A.D) and was available since then. The above title is referred by Ibn-al-Namdeem (died in 380 A.H./900 A.D.) Fihrist Ibn Nadeem, New York, 1970, 1, 491. The other notable inadvertent or advertant omissions seem to be that while extracting some narrations from Maqatil-e-Abi









Makhnaf the following is not referred. It is narrated that when Imam Hussain (A.S.) went out of Madinah, he first went to the grave of the Holy Prophet (SAW), he cried and offered his last salutation to the Holy Prophet (SAW) and said "I am departing your house". All of a sudden he fell asleep and saw the Holy Prophet in dream saying "Your parents and brother have come to me, you too make haste to come. For you a bright place is ready in Paradise.

Tareekh-e-Ahmadi, Shaikh Ahmad Hussain Khan, Nami Press Lucknow, August, 1920. p. 242

Secondly Mulla Hussain Waiiz (Rauzat-us-Shuhuda) is reported to have written " When Imam Hussain (A.S.) realised the situation regarding Bayt of allegiance to Yazid Ibn.Muawiaya, he kept silence till evening, then he went to the grave of the Holy Prophet (SAW) in the night and saluted him. He apprised him that I am your grandson about whom you have asked your followers to be considerate, they have forgotten it and have written me off.









He spent the night there in prayer, came back to his house in early hours of the next day. He went to the grave of the Holy Prophet (SAW) next evening, there he cried and went asleep for a while. He saw the Holy Prophet (SAW) coming with a horde of angels and telling Al-Hussain (A.S.) that I see that my followers will soon slaughter you in the plain of Karbala and you will be thirsty then". Tareekh Ahmadi p.241

Thirdly Asadul Ghaba and Tareekh Khamees have recorded that when Imam Hussain (A.S.) decided to set off for Iraq then some people opposed his decision. The Holy Imam (A.S.) said that I saw the Holy Prophet (SAW) in dream who ordered me to perform a task which I am bound to obey. Tareekh Ahmadi. p.260 Fourthly, Tareekh Tabaree Jareer has stated that Imam Hussain (A.S.) said that the Holy Prophet (SAW) deputed me to perform a task for which I am duty bound to obey" Tareekh Ahmadi p.260.

In the light of the above four authentic narrations it appears that either Maulana ignored these or did not believe in these narrations and derived his conclusions that the











Imam (A.S.) was adamant and inspite of the advice of some of his friends and Ibne Abbas he decided to move. Maulana Abul Kalam Azad also did not mention the narration that Mohammad al-Hanaffiya endorsed Imam's decision not to give allegiance to Yazid Ibn. Muawiyah. Kitabal-Irshad, Shiekh Mufid, p. 302.

The reported error of judgement as claimed by Yazid, and reported in Maulan's book, have a lesser authority than the house of the Holy Prophet who knew each and every Aayah, its revelation, its contents and meanings.

A serious reader can also find a dichotomy in Maulana's booklet. At the end of historical account of the events of Karbala, he appears to be endorsing Yazid's claim of error of judgement on the part of Hussain (RAA) in assuming that he deserved more to rule over the Ummah, because of his superior genealogy than Yazid. Contrary to the above in the concluding part of his booklet he observed that "it was the result of the sacrifice for righteousness and truthfulness which brings fruit, Hussain's (RAA) action tells us that if the ruler is usurper, tyrant and oppressor, violative of Islamic laws









than the sacrifice is inevitable and it shall be". Further, he says that "God's will shall suppressed the man's own will. Hussain (RAA) was in a position to say yes to Yazid's terms and would have lived peacefully but Hussain(RAA) preferred the God's will". He (HUSSAIN.RAA) did not endorse the contravention of Islamic rules, Laws and code of conduct at the cost of heads of his family members, friends and himself. (concluding pages of Syedna Imam Hussain, Maulana Abul Kalam Azad.

The Compiler felt it necessary to tell the visitors of the Website that some of the events described in Maulana's book may not tally with whatever we hear in speeches during Muharram every year. However, whatever Maulana Azad has written on the Sacrifice of Al-Hussain (A.S.) may enlighten people of all sects about the supreme sacrifice of Imam Hussain (A.S.) and wrongs of Yazid Ibn.Muawiya.

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## PREFACE

Great and popular incidents of human history could seldom find a balanced and factual narration. It is quite strange that personalities who attain the zenith of magnanimity and sanctity, the world later tries to re-discover them more in fiction and imagination than in the annals of contemporary history. That is why the founder of the philosophy of history, Ibn-i-Khalladoon, deducted a universal rule, to the effect that, the more an incident attains popularity and circulation among the people the more it is enveloped by fiction and people's imagination. Goethe, a western poet, described this truth in a different way. According to him "the zenith of human magnanimity is that it turns into fiction."

The significance that the great personality of Hazrat Imam Husain-bin-Ali-bin-Abi-Talib (RAA)\* has attained in the history of Islam needs no introduction or explanation. The incident that left its deepest impression on the religious, political and











collective history of Islam, after the era of Khulfa-i-Rashideen\* is none but the tragic events of his magnificent sacrifice and martyrdom. It should not be an exaggeration to remark that on no other tragedy in the world human race has shed as many tears as on the event of his martyrdom. Thirteen hundred Moharrams\* have passed since the tragedy of Karbala, and every new Moharram-moon has been renewing and refreshing its sad memories. For every drop of blood that was shed on the desert of Karbala, in the martyrdom of Imam Husain (RAA), the whole world has already shed a flood of tears of mourning.

Also, it is not strange to find that, in course of time, such a popular and extremely effective event has turned into more a fiction than the actual facts of history. So if a researcher of truth desires to study the real history of this tragic event, based on authentic historical evidences, he may often find himself disappointed. Whatever current and popular material is available on the subject, today, is mainly related to 'Nauha-Khani',\*









the purpose of which is to create an atmosphere of maximum grief and lamentation rather than the presentation of historical facts. Even a few pieces that have been prepared in the name of 'history' are not actual history. They are merely a version of 'Marthiya-Khani'\* and a narration to warm up the mourning gatherings.

If one attempts to find out a single book on the history of this incidence, in any language of the world, the bitter fact is that he will find none.



We are noting in this booklet the main occurrences and incidences of great martyrdom of Hazrat Imam Husain (RAA). Even this is not a history of that incidence, it is rather an arranged compilation of historical events relating to the tragedy of Karbala. One may say, that as far as the history is concerned, these are merely chronologically arranged occurrences of the incidence.

RAA: Rahmat-Allah-Ta'ala





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RAA: Rahmat-Allah-Ta'ala



Anho\Anha\Anmhuma\Anhum- Almighty  
God was pleased with him.

‘Khulafa-i-Rashideen’: The era of the first  
four caliphs and few months of Imam  
Hasan’s caliphate (11 to 41 A.H.)

‘Moharram’: The first month of Islamic  
calendar and the month of mourning for  
martyrdom of Imam Husain (RTA).

‘Nauha Khani’: Lamentation in verses.  
Dirge recitation.

‘Marthiya Khani’: Recitation of elegies. It  
may be noted once again, that the purpose  
of this treatise is not to initiate a debate or  
controversy over the subject. The very lim-  
ited goal is to re-arrange the occurrences so  
that a systematic narration of the whole in-  
cidence could be made possible. Utmost care  
has been taken in re-searching and authen-  
ticating the material. Perhaps no other his-  
torical compilation of these events, so pains-  
takingly inquired into and so seriously au-  
thenticated, may be found any where else.

(Maulana ) Abul Kalam Azad  
July 15, 1927





In The Name of Allah  
Most Gracious Most Merciful

Ahl-e-Bait\* considered themselves to be more deserving candidates for the caliphate. The demise of Amir-e-Muaviya-bin\* Abu Sufyan, once again, left the throne of caliphate vacant. As Yazeed-bin-Muaviya had already been nominated as the heir apparent he declared himself the caliph immediately and demanded from Husain-bin-Ali (AAA) his Bai't.\*

\* Ahl-e-Bait : Member of Holy Prophet's family .

\* Bin : Son of. \* Bai't :

Oath of allegiance.

Earlier, as Amir-al-Mo'mineen\* Ali (RAA) had established his Daral-Khilafah\* at Kufa the supporters of Ahl-e-Bait were found in great number there. They wrote letters to Hazrat Husain (RAA) requesting him to come to Kufa, with promises to support him. Hazrat sent his cousin to receive Bai-at from Kufees on his behalf and started preparing himself for the journey.

\* **Amir-al-Mo'mineen** : The head of the group of pious people – A title used for the caliphs.

\* **Dar-al-khilafah** : Capital of the Caliphate.







## Counsel with Friends



On learning about these developments his friends and kinsmen got a bit panicky. They were aware of the unfaithful behaviour and time-serving tendencies of the Kufees. They were also not unaware of the strict and unbridled use of their powers by Bani-Umayyah\*. They, therefore, strongly opposed the proposed journey. Hazrat Abdullah-bin- Abbas (RAA) said (to Hazrat Husain (RAA): "People are very disturbed by the news that you are going to Iraq. Let me also know the truth". "Yes"! Hazrat Husain (RAA) replied, "I've decided thus. I shall be leaving in a day or two". Ibn-e- Abbas (RAA) could not resist and said loudly: "May Almighty God save you. Are you going to the people who've maimed their Amir!?"\* Driven away their enemy and fully occupied the land? If they've achieved all this, proceed with pleasure; but if it's not so, and if the people are still under the heavy yoke of their Amir, and the Amir's agents are still at large, playing their mischiefs as usual, then their call is, in fact, an invitation







for war. I'm afraid, lest they deceive you and finding (your) enemy powerful stand to fight against you". But he (Husain, RAA) was not impressed by such warnings and was firm in his resolve.

\* **Bani Umayyah** : The clan of Yazeed-bin Muaviyah-bin Abu Sufyan who were traditional rivals of Bani-Hashim the Holy Prophet's clan.

\* Amir : head, ruler.

### **Ibn-e- Abbas's Fervour**

When the hour of departure drew near Ibn-e Abbas (RAA) rushed to him once again. "Oh Ibn-e-Amm!"\* He pleaded, "I wanted to keep quiet, alas! I'm just unable to do so I'm seeing your perdition and destruction in the way. Iraqis are betrayers. Don't go near them. Stay here please. Now there is none greater than you in Hijaz. If Iraqis still insist and invite you again, you tell them plainly, 'drive out the opponent before calling me'. If you still insist on leaving Hijaz, please proceed to Yaman. There are forts,







arduous terrains and mountains; the populace there are, by and large, well-wishers of your (late) father. There you'll be away from the reach of your enemies. There, through letters and messengers, you may easily spread your message and invitation. I'm confident you'll succeed thus".

\* Ibn-e-Amm' : Son of uncle (cousin)

However, Hazrat Husain (RAA) replied: "Oh Ibn-e-Amm! I know you are my well-wisher, but I've resolved now!".

Ibn-e-Abbas pleaded again : "If you are not agreeable, please do not take women and children along with you, lest you are slain before their eyes as Uthman-bin-Affan was slain in the presence of his family".

After a pause Ibn-e-Abbas added very sentimentally: "If I was sure that by holding you by your hair and gathering people around you I'd be able to detain you, I'd just hold your forehead's hair. (Ibn-e-Jareer) But he stuck to his decision.





### Abdullah-bin-Jaffar's Letters

Many relatives and friends tried to convince him. His (first) cousin, Abdullah-bin- Jaffar wrote from Madina.

“I beseech you. For God’s sake, desist from your intentions as soon as you see this letter, since, there is nothing but annihilation for you and destruction for your family (in this matter). The light (Noor) of the Earth will go off if you are slain. You are now the beacon and centre of expectations of pious people. Please do not haste in your departure. I’m coming soon”. (Ibn-e-Jareer, Kamil, Maqatil\* of Ibn-e-Ahnaf and others).

\* Maqatil : Treatises written immediately/ sometime later /after the massacre of Karbala

### Governor's Letter

Dissatisfied with his pleas, he (Abdullah-bin-Jaffar) approached Amro-bin-Sad-bin-Al-Aas, the then governor appointed by Yazeed, and asked him to write “to Husain-bin- Ali (RAA) and satisfy him in all respects”.







Amro said: "You prepare the letter yourself and bring it to me, I'll affix my seal (of authority) on it". Abdullah (RTA) wrote the following letter on behalf of the governor:



"I pray to Almighty Allah, He may keep you away from the path of destruction and lead you to the path of safety and well-being. I have learnt that you are proceeding to Iraq. I seek refuge of Almighty God for you, from rift and schism. I am apprehensive of your destruction. I am sending Abdullah-bin- Jaffar and Yahya-bin-Saeed to you. Please come back (to Madina) along with them. I have peace, security, virtue, tranquility and favour for you. Almighty God is witness to this and only He is the surety, protector and defender for this".

With regards"

(Ibn-e-Jareer and others)

He (Husain RAA) still stuck to his decision. Hazrat Husain (RAA) proceeded from Mecca to Iraq. At Saffah he met Farazdaq, the well-known poet devoted to Ahl-e-Bait. He (RAA) inquired : "What







about the people you left behind (in Kufa)?" "Their hearts are with you," Farazaque replied, "but their swords are with Bani-Umayyah!". "True, very true," he (RAA) affirmed". Now the whole matter is in the trust of Almighty God. Whatever happens is according to His will. Our Lord is engaged all the time in commanding new events. If His will is according to our wishes we should thank and praise Him. Even if it is against our desire and expectations we don't lose the reward for our good intentions and piety." He said and moved ahead. (Ibn-e-Jareer & Others)

### **Relatives of Muslim-bin-Aquil Insist**

Having arrived at a place named Zarood he learnt that his cousin, Muslim-bin-Aquil has been slain (in Kufa) by Yazeed's governor, Ubaidullah-bin-Ziyad, in broad day-light and not a single soul bothered about it. He kept on repeating:

"To God we belong and to Him is our return."







Some of his companions pleaded : “It’s high-time, we beseech you, for God’s sake, return back from this very point. You have not a single soul in Kufa to come forward to take your side and help you. All will stand against you”.

He paused, pondered for a while about retreat. But then Muslim-bin-Aquil’s relatives stood : “Wallha!\* We’ll never flinch they said in one voice, “we will revenge or die like our brother”. He looked at them and sighed: “I’m fed up with life without him”.(opcit)

\* Wallah : We swear by Allah, ‘upon my life’.

### **Mob Disperses in The Way**

A host of Bedouins and common folk had gathered around him imagining that they will enjoy life in Kufa. He knew them thoroughly well. So, he gathered them and gave a Khutba.\*

\* **Khutba : Sermon, Address to people.**

“Oh people! We have received horrible news. Muslim-bin-Aquil, Hani-bin-Urwah





and Abdullah-bin-Yaqtar, all have been slain. Our supporters have turned treacherous. Now there is not a single soul in Kufa to help us. Anyone, willing to leave us may depart now.

We'll not at all be offended".



Hearing this the crowd started melting away. In a short while only those people were left with him who had accompanied him from Mecca.

### **Hur-bin-Yazeed Reyahi Arrives**

As soon as he advanced from Quadsiiyyah Hur-bin-Yazeed Reyahi--on behalf of Haseen-bin-Nameer, the agent appointed by the governor of Iraq, Ubaidullah-bin-Ziyad--appeared with a thousand strong troops and started moving along his (RAA) way. He was under the strict command to follow Husain (RAA), day and night, and not to give him up unless he is presented before Ubaidullah-bin-Ziyad. In the meantime Zuhr\* prayer time approached. He, sport-







ing a Tahmad\*, covering his shoulders with a sheet of cloth, wearing 'Na'al (shoes) appeared and after offering 'Hamd'\* and 'Na'at\* gave a Khutba.

\* **Zuhr** : Mid-day prayer

\* **Tahmad** : Cloth covering the legs.

\* **Hamd** : Praises of Almighty God.

\* **Na'at** : Praises of the Holy Prophet.

## **A KHUTBA**

“Oh people! My excuse before Allah and before you is, that I've not come here on my own. I received your letters; your messengers reached me; I was invited; time and again I was beseeched 'we have no Imam', please come, so that Allaha rejoins us on your hand (bai't). So, if you still stick to your stand, I've come. If you're ready to renew your pledges and assurances which could satisfy me, I'm also ready to go to your city. But if you don't, and you feel displeased with my arrival here. I shall return to the place I've come from”.





## Enemies Offer Prayers Behind Him



No one replied. After a prolonged silence people asked the 'Muazzin'\* to 'say 'Aquamat'\*. Hazrat Husain (RAA) asked Hur-bin-Yazeed Riyahī: "would you like to offer your prayer separately?" He replied: "No, please, you lead the prayers. We'll follow you." They offered the "Asr\* prayer too there. Friend, and foes both were "Muqutadi"\*. After the 'Salam'. \* Hazrat gave another 'Khutba'.

\* **Mo'azzin** : Who says, Azan (call) for each prayer.

\* **Aquamat** : call, immediately after which prayer begins.

\* **Asr** : after non prayer.



\* **Muqutadi** : Those who offer prayer behind the 'Imam'.

\* **Salam** : The last ritual declaring the end of prayer.

## The Second Khutba

"Oh people! If you are on the path of piety and if you are able to appreciate









the privileges of the rightful persons it would be the cause for the pleasure of Almighty God. We, the Ahl-e-Bait are more deserving for governance than those claimants (Banu-Umayyah). They have no right whatsoever. They are governing you with tyranny and oppression. But if you still dislike us, or if you de-recognize our rights now, and if your judgements have turned against what you yourself had conveyed to me through your letters and messengers, then I'm ready to go back".

### **Letters from Kufees**

Hearing these words Hur intervened : "What are those letters you are mentioning about!? We know nothing about them"! He (RAA) asked Aquba-bin-Sam'an to bring forth the two bags full of letters. Aquba overturned the bags into a heap of letters. Seeing them, Hur said: "But we are not the people who wrote these letters to you. We have been commanded not to leave you unless you are presented before Ibn-e-Ziyad". "But It's impossible before death!" Hazrat Imam replied.







He then commanded to move, but the enemy blocked their way. He (RAA) offendedly addressed Hur: "May your mother shed tears on you!" What'd you want?" Hur replied: "Wallah"! had any other Arab than you uttered my mother's name I'd have paid in the same coin. But I can not utter your mother's name with an ill-word". He (RAA) said again: "Then whatd' you want now?" He replied: "I want to take you to Ibn-e-Ziyad!" To this he (RAA) replied: "I shall not accompany you!" When the heated discussion prolonged quite a bit Hur said: "I have not been commanded to fight you. What I have been asked to do is not to leave you unless you reach Kufa. If you are not agreeable to this then please select a way that goes neither to Kufa nor to Madina. I shall write to Ibn-e-Ziyad, and If you prefer, you may also write to Yazeed or Ubaidullah. May be, this way, I too get rid of this test of my life". He (RAA) approved of it and proceeded.

(Ibn-e-Jareer, Kamil and others)





## Another Khutba





On way, he (RAA) addressed his friends and foes at many places. At a place called Baida he gave the following Khutba.

“Oh people! The Holy Prophet (SAS)\* has said that whosoever sees a ruler practicing tyranny, transgressing the limits established by God, opposing the ‘Sunnah’\* and ruling over his subjects waywardly and sinfully, and even after witnessing all this does not oppose him practically (physically) or verbally, God shall never bestow him with a good destination. Behold! They have become the followers of ‘Satan’;\* turned rebellious against Rahman’;\* mischief has become known; limits of God have been suspended; ‘Mal-e-Ghaneemat’\* has been usurped; and the ‘Haraam’\* as declared by God, has been made ‘Halaal’\*. Look! I’m the most rightful authority to turn their rebellion and waywardness into right and justice. Your innumerable letters and messengers reached me with the promises of your Bai‘at. You have already promised me that







you would not turn disloyal to me and will never hand over me to my enemies. If you still firmly stick to your Bai-at it will lead you to the path of guidance and righteousness, because I, Husain-bin-Ali (RAA), am the maternal- grand-son of the Prophet (SAS); my life is with your life; my family is with your family; make me your ideal and don't shun me. But if you are not doing that and breaking your vow, throwing away the yoke of my Bai-at from your necks-- and this too is not totally unexpected of you—as you have already behaved similarly with my father, brother and my cousin, Muslim. One who trusts you is deceived. But remember, you have harmed yourself in past and shall do the same now too. You've lost your share; you've spoilt your destiny. One who would act unfaithfully shall act unfaithfully unto himself. Soon Almighty God will make me indifferent of you. 'Was-Salam - o - Alaikim - w - Rahmat - Allah - w - Barakatohu''.\*

(Ibn-e-Jareer & Kamil)





- \* SAS' : Sall-Allah -o-Alaih-e-Wa-Sallm:  
God's peace be on him
- \* Sunnah : Traditions, saying and practices of the Holy Prophet.
- \* Satan: devil    \* Satan : devil
- \* Rahman : Merciful God
- \* Mal-e-Ghaneemat : Booty, the material gains from 'Jihad'.
- \* Haraam : Unpermissible in Islamic law.
- \* 'Halaal: Permissible in Islamic law. \*
- Was-Salam ..... : Peace and God's Blessings be with you.



### ANOTHER SPEECH

He (RAA) addressed the people at another place :

“You are witnessing how the things have taken shape. The world has changed its hue; turned its face away; is bereft of righteousness. Now only the sediment--a petty life is left; dreadfulness has engulfed. Alas! Don't you see that right has been thrown behind the back; false is being practiced declaredly and there is none to hold it's hand and check







it's spread. The time has come when the 'Mo'min,\* following the path of righteousness, should desire to meet Almighty God. I'm desirous of a death of martyr. To live with oppressors is in itself a crime".



**\* Mo'min : A true and pious Muslim.'**

### **Zuhair's Response**

Having heard this Khutba Zuhair-bin-al-Qain Bajalli stood and addressed the people: "Would you speak or shall I ?" he asked. All Responded: "You speak!" Zuhair delivered the following speech.

"Oh 'Farzand-e-Rasool\*- Allah (SAS)! God be with you. We heard your khutba. Wallah, even if the world is with us eternally and we are to live in it for ever, we shall always be ready to part with it and shall support and help you. We prefer to die with you to an eternal life".

**\* Farzand-e-Rasool : Son of Holy Prophet.'**





### **Reply to Hur's Threat**

Hur was following him (RAA) all through the way. He had also been repeating: "Oh Husain! Remember God in your affairs. I swear, if you fight, you're sure to be slain".

Once, he (RAA) replied him furiously: "D'you want to frighten me with death!? Would the callousness of all of you reach the nadir of slaying me!? I wonder, how to answer you! But I'll do the same what a 'Sahabi-e- Rasool'\*, while proceeding on 'Jehad'\* had responded to a threat from his brother:

'I proceed. The death is not a disgrace to a brave man, provided; he has right intentions, and is proceeding for Jehad in the cause of Islam; and when by sacrificing his life he is supporting the righteous people; and is departing from a treacherous and a tyrant; who is destined to be ruined'.

\* Sahabi-e-Rasool : Holy Prophet's companion.

\* Jehad : Holy war for the cause of Islam.







## Four Kufees Arrive



At Azeeb-al-Hajanat four horsemen were seen coming from Kufa. Tarmah-bin-Adi, who was leading them was reciting the following couplets:-



“Oh my ‘Naquah’!\* don’t get afraid of my chiding . Start before down. Get ahead, taking the best of travelers, on the best of journeys until you reach the one who is of noble lineage. He is dignified, independent, generous and has come with the grace of God for the best of deeds. May God retain him till the world is retained”.

\* Naquah : Runner camel; dromedary.

Hearing these verses Husain (RAA) declared: “Wallah, I’m certain, Almighty God is willing virtue for us – whether we’re slain or we succeed”.

After seeing them Hur addressed Hazrat Husain (RAA) : They belong to Kufa and are not your companions. I’ll detain







them or send them back". He (RAA) replied: "You have promised not to interfere before Ibn-e-Ziyad's reply. They are my companions, no doubt, although, they have not come with me. If you harass them I'll fight with you". Hur restrained himself hearing this warning.

### **Kufee's Condition**

He (RAA) enquired from the horsemen: "In what state you have left the people there?" They explained: "The chiefs of the city have been mustered around with the help of bribes. The hearts of common folk in Kufa are with you, no doubt, but their swords will be unsheathed against you tomorrow."

### **His Messenger Killed**

Prior to this he (RAA) had sent Qais-bin-Mus-hir to Kufa as his messenger. Ubaidullah-bin-Ziyad had already killed him of which he (RAA) was not aware. He enquired about him and they narrated the







whole incident. With tears rolling his eyes he recited from the Holy Qur-an.

“Of them some have completed  
Their vow (to the extreme)

And some (still) wait  
But they have never changed  
(Their determination) in the least”.

### **Tarmah-bin-Adi's Counsel**

Wallah, I'm trying to see with my wide open eyes but finding none with you! If only these people, who are following you now, fall upon you, all will be over in no time. I have seen such a huge gathering, behind Kufa, like which I've never seen at one point: they have been summoned and gathered to fight-one-Husain (RAA). I beseech you! For God's sake, if possible, please don't proceed further even a length of your hand. If you want to reach a place where you are completely safe and in piece from your enemies, please accompany me. I'll disembark you





in our mountains, “Aja”. Wallah, before ten days, as many as twenty thousand strong and brave swordsmen of “Tai” tribe would be standing before you. Wallah, so long they are alive no one could dare see you with evil intentions.”

He (RTA) replied: “May God bestow you with best of His rewards. But an agreement has been reached between me and them. We cannot retreat a step accordingly. Nothing can possibly be said now as to how and where the matters would be settled between us”!

### **A DREAM**

By now, he was almost sure that he is heading towards death. Before decamping a place, named Bani-Muquatil, he dozed off for a while and when he woke up he uttered loudly:

“To God we belong and to Him is our return.







Praise be to God, the cherisher and sustainer of the world”.



He (RAA) repeated these verses thrice. His son, Ali, asked : “Why are you repeating” ‘Inna-Lillah’ and ‘Alhamd-o-Lillah?” He (RAA) replied: I had dozed off for a while just now. I saw in the dream a horseman, riding and calling, ‘People move ahead and death moves along with them’. I’m sure, this is nothing but the information being passed on to us”.

Ali said: “May God not show you that inauspicious day: are we not on the right path”? “No doubt, we’re on the right path!” he re-affirmed. Ali responded:”If we’r on the rightt path, we don’t care death at all!”.

He was the same son of Husain (RAA) who was martyred in the battle of Karbala and is now known as Ali-Akbar.

(Ibn-e-Jareer, Sharh’ Nahjul-Blagha, Amaali Sayed Murtaza & others)







## LETTER FROM IBN-I-ZIYAD



Next morning he again mounted his horse. He started spreading his companions but Hur resented; the contention prolonged till at last an armed horseman was seen coming from Kufa's side. He turned his face from Hussain (RAA) but saluted Hur and delivered a letter to him. The contents of the letter were:

“Do not let encamp Hussain anywhere. He may not be allowed to disembark at any place other than a barren land; may also not be permitted to stay at a green and fertile piece of land and an area which could be fortified. My messenger will remain with you all the time and will keep a strict vigil just to see as to how far you obey me”.

Hur informed Hazrat Imam about the contents of the letter and said: “I'm helpless now. I can allow you to encamp only at a barren place without water and grass around.” Zuhair-bin-Al Qain addressed him (RAA) respectfully: “It is much easier to fight out these people now than the much bigger army







that will follow them". But he (RAA) refused to fight: "I'll never initiate the battle!" he declared. "Then disembark in the village ahead on the bank of Farat\* and fortify yourself. Zuhair advised. "What is the name of this village? He (RAA) enquired. "Aqr!" (meaning: thorn, fruitless or worthless). Hearing this he got a bit annoyed and said: "God forbid, I seek His refuge from 'Aqr!'"

\* Farat : river Euphrates



## ARRIVAL AT KARBALA



At last he (RAA) disembarked at a barren piece of land and enquired about its name. As soon as he (RAA) learnt about 'Karbala' he repeated 'Karb' and 'Bala' (agony and calamity). This point was at a distance from water and a hillock stood in between. This happened on the second Muharram' 61, A.H. (Al-Imamah-was-Siyasah)

### **Amro-bin-Sa'd Arrives**

Next day, Amro-bin-Sa'd-ibn-Abi-Waqqas arrived with four thousand strong Kufee soldiers. Ubaidullah-bin-Ziyad had forcefully sent him to Karbala. He, originally, wished to avoid this test and wanted to hush up the matter. As soon as he reached the place he sent a messenger and asked (Husain RAA) : "Why have you taken the trouble of coming over here?" His reply was the same that was given to Hur-Bin-Yazeed earlier: "The people of your city had invited me, and if they now dislike me, well, I am prepared to go back".





## **Ibn-i-Ziyad's Strictness**



Amro-bin-Sa'd felt somewhat delighted and hoped that the trouble could possibly be avoided. Thus he immediately wrote back to Ubaidullah-bin-Ziyad.

Having read his letter Ibn-i-Ziyad retorted : 'When (the prey) has been entrapped and is in our clutches, he wants to get free! Now there is no time for escape'.



So, he asked to write back to Amro-bin-Sa'd to the effect that 'first let Husain, along with his companions, offer their Bai'at for Yazeed-bin-Muaviah, only then we would see as to what we should do in the matter; supply of water to Husain and his companions should strictly be stopped forthwith; let them not have a drop of water, as

Uthman-bin-Affan was deprived of it'.

### **Clash on Water**

Helplessly, Amro posted five hundred strong soldiers to guard the river banks and stopped supply of water to him (RAA) and his companions. Against this, he (RAA)





commanded his brother, Abbas-bin-Ali to take thirty on foot soldiers to fetch water. On their arrival they were confronted with the contingent under the command of Hajjaj. But he (Abbas) was successful in bringing twenty water-skinfuls.

In the evening Husain (RAA) sent a message to Amaro-bin-Sa'd asking him to discuss the matters in the night. Accordingly, both came out along with twenty mounted soldiers each and met at a point. They (Husain RAA and Amro) talked in privacy till quite late in the night. Raavi\* reports that the discussion between the two was strictly secret. Yet the following version got fame among the people: Hazrat Imam told Amar: 'Let both of us leave our armies here and go to Yazeed' Amaro said; 'If I do this even my house would be dug away'. He (RAA) replied, 'I'll get it rebuilt', Amaro said, 'the whole of my property would be confiscated'. He (RAA) replied, 'I'll pay you the compensation out of my property at Hijaz'. But Amar did not agree.

(Ibn-i-Jareer)

\* Raavi : Reporter of the matter.







### Three Terms



Even after this three or four meetings were held. He (RAA) presented following three terms:



1. Let me go back to the place I have come from;
2. Let me settle my affairs with Yazeed directly;
3. Send me on the borders of the Muslim World.



I will also face whatever people face there.

### Amro's Letter

After repeated discussions Amaro-bin-Sa'd wrote to Ibn-e-Ziyad once again: "Thankfully, Almighty God has extinguished the flame of tribulation; averted dissention; created unity; rectified the affairs of 'Ummah'\*. Husain has promised me to agree to anyone of these conditions. There is virtue for you too in it".

\* Ummah : Muslim Nation.  
Shimr's Opposition









Ibn-i-Ziyad was impressed by the contents of the letter. He praised Amro-bin-Sa'd and said: "I accord sanction to it!" But Shimr-zil-Jaushan opposed it and said: "Husain is now in your grip. If he wriggles out without obeying you now, no wonder, he regains his esteem and army-power and you are taken to be weak and helpless. It is better not to let him be free from your clutches until he obeys you. I have come to know that Husain and Amro have been whispering and discussing the matters nights after nights.

#### **Ibn-i-Ziyad's Reply**

Ibn-i-Ziyad approved of his advice and sent Shimr himself to Amro-bin-Sa'd with his letter. The contents of this letter were: 'If Husain surrenders along with his companions no battle is to be fought; they are to be sent to me safe and sound. But if he does not agree to this there is no course left except fighting him out'. He also instructed Shimr to the effect that" if Amro-bin-Sa'd acts exactly as I have bidden him, you have to obey him, otherwise, take the







command of the army from him and behead Husain and send his head to me.”

Ibn-i-Ziyad had admonished Amro too in the letter thus: “I have not sent you there to protect Husain and send me recommendations for him. Look! My command is clear. If he surrenders, send him to me safe and sound; if he denies, then attack him with no hesitation whatsoever; shed blood and destroy his corpse because he deserves this treatment alone; trample his corpse under horse-hoofs because he is insurgent and has turned away from Jama’at\*. I have vowed to act like this if I slay him. If you act just according to my command you will deserve rewards and favours; if you disobey, you will be deposed”.

(Ibn-e-Jareer & others)

\* Jama’t : Party, Nation.



## SHIMR-ZIL-JAUSHAN VS HUSSAIN (RAA)



It is to be noted about Shimr-zil-jaushan that his paternal aunt, Ummul-Baneen-bint -Hizam, was one of the wives of Amir-al Mo'mineen Ali (RAA) and she had begotten four sons - Abbas, Abdullah, Jafar and Uthman- who took part along with Imam Husain (RTA) in this battle (and were martyred). Through this relationship, Shimr was (paternal) cousin to these four brothers and through them to Imam Husain (RAA) too. He had requested Ibn-i-Ziyad to grant them immunity and protection, to which he had agreed. Accordingly, he called these four brothers and told them: "You are related to me through my fathers family. I have, therefore, arranged for your safety and peace." But they replied: "Alas! Fie upon you, you offer protection to us and none to Holy Prophets' son!".

Shimr then delivered the Kufa governor's letter to Ibn-i-Sa'ad and he, fearing about his deposition, willy-nilly, agreed to obey (and act).







## INITIAL MOVEMENT OF THE FORCES

After the 'Asr'-Prayer Amro-bin-Sa'ad ordered his troops to move. When he came closer Hazrat Abbas appeared with twenty mounted soldiers. Amro informed him of the contents of Ibn-e-Ziyad's letter. Abbas returned to intimate Husain (RAA) of it. In the meantime an altercation took place between some of the more zealous soldiers of the two sides which has been recorded by the reporters.

## ALTERACTION BETWEEN THE TWO DETACHMENTS

From Imam Hussain's (A.S.) side Habeeb-ibin-Mazahir said: "Those will be the meanest persons in the eyes of Almighty God who arrive before Him in a state that their hands are soiled with the blood of their Prophet's descendants!" From Ibn-i-Sa'ad's army Urwah-bin-Qais replied: "Bravo! Keep on boasting on your own-self; go on declaring your virtuosity and piety to your fill!"









### Zuhair-ibn-Qain Interjected

“Urwah! God Himself has purified these souls and guided them to the path of virtue. Urwah, fear God, and don’t assist in the ignominy of destruction of these pious souls”.

Urwah replied: “Zuhair! How is it? You were never among the supporters of this family! Were you not an “Uthmani\* (Supporters of Uthman RAA) before today!?” Zuhair affirmed: “Yes! This is true, I never wrote any letter to Husain (RAA) nor sent any messenger to him. Anyway, our journey has somehow put us together. I saw him and immediately remembered Rasool-Allah (SAS) and the immense love that he had with him (RAA). I realized his courage and the fact that against what a powerful enemy he was ready to stand. Almighty God has graciously kindled his love in my heart. I said to myself: ‘I’ll support him and endeavor to protect Allah and His rights’, which you have already destroyed”.







Having learnt the contents of Ibn-i-Ziyad's letter Imam Husain (RAA) said to Abbas: "If possible, send them away today so that we could offer our 'Namaz' one night more. We shall pray to Him; ask for his forgiveness and salvation, because only He knows how I love His prayers and reading His Book; how much I wish His blessings and ask for His forgiveness. He (Abbas) conveyed his message and the contingent returned.



(Ibn-e-Jareer & Others)

\* **Uthmani** : Supporters of Uthman-bin-Affan and after his assassination supporters of Muaviah-bin-Abu Sufyan against Ali (RA Æ).

### **His Wistfulness and his Ashab's\* Loyalties**



After the enemy's army had returned he (RAA) summoned all of his companions around him in the night and gave a Khutba:

"I pray and praise Almighty God, I remain thankful to Him both in



sorrow and pleasure. Oh God!  
Thanks a lot, You have graced our  
family with Prophet-hood; favored  
us with the gift of comprehension of  
the Holy Qur'an and deep under-  
standing in the faith; and excelled  
us with the senses of observation,  
hearing and taking lessons (from the sur-  
roundings).

“Amma Ba'd\*. Oh people! I do not know  
if there exist on the Earth any people better  
and more prominent than my companions,  
or better supporters and more sympathizing  
members of any family than my Ahl-e-Bait.  
Oh fellows! May Allah bless you with best  
rewards. I'm sure, tomorrow all will be fi-  
nally settled between me and them. After  
giving serious thought to all the matters I  
am of the opinion that all of you should set  
out quietly from here. It is night now; hold  
my Ahl-e-Baits's hand and disperse away in  
the darkness. I bid farewell to you with plea-  
sure and satisfaction. I've no complaint  
whatsoever and shall never have any in fu-  
ture. They want me and only me! Finding







me, they'll ignore you altogether".

\* Ashab : companions



\* Amma Ba'd : After all that



Hearing this, his companions looked very sad and perturbed. Hazrat Abbas said:

“Why so! Just because we wish to remain alive after you!? God forbid, may we not see that inauspicious day!” Hazrat (RAA) then addressed Muslim-bin-Aquil's relatives: “Oh descendants of Aquil, Muslim's massacre is enough. You depart, I permit you!” They said: “What would the people say!? Just that ‘you ran away leaving your ‘Shaikh’\* and your cousins in trouble!?’ We've not yet shot an arrow, neither fought a sword-battle in their company. No, ‘Wallah’ this will never happen, we will sacrifice ourselves, our sons, our wealth and anything we possess on you. We'll fight by your side and will face whatever you go through. May God not leave us alive after you!”.

\* **Shaikh** : chief, eldest of the family

Other companions also stood. Muslim-bin-Ausaja Asadi said: “Are we going to leave






you without repaying your dues? I'd rather break my spear in the enemies' chests and would continuously fight with my sword till I'm able to hold it's hilt; deprived of my arms I'd throw stones at them until death fells me down".

Sa'ad-bin-Abdullah-al-Hanafi joined :  
"Wallah' we'd never leave you alone unless Almighty God has recognized that we have safeguarded the rights of the Holy Prophet (SAS). 'Wallah', even if I know that I'd be slain, burnt in fire and then my ashes would be spread and blown in the air, and not once, I'd be treated thus seventy times, I'd not leave your company, until I'm completely perished in your support".

Zuhair-ibin-Qain declared : 'By God! If I'm sawed thousand times I'll never leave your company. What a luck! If I could save yours and your prodigies' lives.

(Ibn-i-Jareer, Kamil, Sharh-Nahjul balagha  
& Others)

**Hazrat Zainab's Anxiety And His (Imam's  
RAA) Advice For Restraint and Patience**









It is reported from Hazrat Zain-al-Abidin (RAA) that during the night, in the morning of which my father was to be martyred, I was ill and my paternal aunt, Zainab (RAA) was nursing me. All of a sudden, my father looked into the tent. Khooli, the slave of Abu-Zar Ghifari (RAA) was burnishing his sword, and my father was reciting the following couplets:

“Oh time, fie on you, what an unfaithful friend is thee. How many are slain by your hand. You show favour to none, and you never accept a substitute for one. And all the matters are in the hands of Almighty God. And the one who is alive is moving on the path of death”



“He repeated these lines three or four times. My eyes brimming with tears, I felt like crying but I checked my tears somehow. By now I had realized that the calamity is unavoidable. My paternal aunt could not resist anymore after hearing those verses. Involuntarily she rushed to him (RAA) and started crying and lamenting.





“Seeing her in this state Hazrat Imam said: “My dear sister! What’s it!? Beware, lest the impatience of our selves along with inducement of Satan, get better of us and our faith and firmness”.

She said crying: “how can I keep patience when I find you being slain in my presence.”\* He (RAA) replied “Such is the will of Almighty God”. Hearing this she became more restless and miserable. Then he (RAA) gave a long lecture on patience and firmness, saying: “Dear sister! Fear Almighty God, console yourself with His praise and grace. For every life in this world death is a certainty. Even Heaven-dwellers will not live eternally. Everything has been destined to perish. Then why such impatience and grief with the thought of death!? See, for us and for every Muslim there is in the life of the Holy Prophet (SAS) ‘Uswa-e-Hasanah’\*. What dose this model character teach us? It teaches us to remain patient, firm, content and pleased with the Will of Almighty God. We should never deviate







from this course whatever circumstances we are passing through”.



(Yaqubi and Ibn-e-Jareer)

\* The Urdu sentence here is probably a misprint. Its literal translation shall be: **“How can keep patience you are being slain with your own hands”**.



\* Uswa-e-Hasanah : A model or an example of righteousness and good behaviour.

### **Whole Night Passed In Prayers and Recitation of the Holy Qur'an**

He (RAA) and his companions passed the following whole night in prayers, supplication, asking for His forgiveness and lamentation. A reporter narrates that the horsemen of the enemy roamed around Husain's (RAA) tent throughout the night and heard him repeating the following Quranic verses:

“Let not the unbelievers think  
that our respite.





To them is good for themselves:

We grant the respite.

That they may grow.

In their iniquity:

But they will have,

A shameful punishment:

God will not leave the believers in the  
state.

In which ye are now

Until He separates

What is evil

From what is good.



When a soldier from the enemy heard it he  
shouted: "I swear, By God of Ka'ba we  
are the 'Tayyibs'\* and have been sepa-  
rated from you!".

**\* Tayyib : Pious, Believers.**

**\* The dawn of 'Aushurah'**







Friday, or Saturday morning, after the Fajr Prayers,\* Ibn-e-Sa'd came out with his army. Hazrat Husain (RAA) also arranged the formation of his soldiers. He had only 32 cavalry and 40 foot soldiers, i.e. hardly 72 strong army. On the 'Mainmanah'\* was posted Zuhair-ibn-Qain. The 'Maisarah'\* was entrusted to Habib-ibn-Mazahir. The 'Alam'\* was handed over to his brother, Abbas-bin-Ali (RAA). A trench had already been dug; lots of firewood gathered; and fire had been burnt around the tents to protect them from enemies' attack from behind.

\* Aushurah : 10th of the month. The martyrdom of Imam Husain. \* Fajr Prayers : Early morning prayers.



\* Maimanah : Right wing of the army.



\* Maisarah : Left wing of the army.

\* Alam : The standard, flag of the army.

### **Shimr's Babble**

Shimr-zil-Jaushan came out of his army, had a galloping round of Husain's army and seeing rising flames quipped loudly! "Oh







Husian! You have accepted fire even before the Day of Judgment!” Hazrat replied: “Oh son of shepherd, you yourself deserve the fire much more!”. Muslim-bin-Ausaja said: “Please permit me to shoot him down with a single arrow, he’s within fine range”. Hazrat forbade him saying: “I’ll never initiate the battle. (opcit.)

### **Husain (RAA) Raises Hands For Prayer**

Seeing the enemy contingent advancing he (RAA) raised his hands for prayer and said: “Oh Almighty God! I’ve full faith on You and trust You in any calamity; Thou art the only support to me in all hard times; how many calamities have fallen upon me; my heart has weakened; every device has failed; friends have turned disloyal; foes have rejoiced, but I entreated only to Thou and Thou only helped me; Thou art the Master of every blessing; Thou art the benefactor; I entreat and pray to Thou today too.

(Sharh-Nahjul-Balagha)









## A Khutba Before The Enemy

When the enemy soldiers came closer he (RAA) asked for a camel, mounted it, and placing the Holy Qur'an before him gave the following Khutba:

“Oh people! Listen to me; don't haste; let me counsel you; let me explain my excuse (position) for my coming over here. If my excuse is rational, and if you approve of it; and if you could do justice with me, it will be the cause for your good fortune and you will desist from opposing me. However, after listening to me if you do not accept my excuse and refuse to do justice with me, then I'll have no objection against any treatment you mete out to me. Then you and all of your companions join hand and don't give any respite to me. I've full faith and confidence on the Creator and the Preserver of the entire world. He is the only support of all righteous people”.

Listening his speech his Ahl-e-Bait became extremely restless and perturbed and loud voices of cries and lamentation rose from







the tents. He (RAA) sent his brother, Abbas, and son, Ali, to quieten them and said: "They have to cry much more in future" and then, suddenly he exclaimed: "May Ibn-e-Abbas live longer". The reporter here notes that this sentence was uttered involuntarily, as he recalled Ibn-e-Abbas's advice against taking the women along with him on this journey and he had not accepted it. Now seeing their impatience and wailing he just remembered Ibn-e-Abbas.

### **He started his Khutba afresh:**

"Oh people! Remember my lineage and ponder: "who am I? Do a little heart-searching and thoroughly check your conscience; think, is it proper for you to slay me and break the string of sanctity (between me and you)?; Am I not the son of your Holy Prophet's daughter?; Am I not his cousin's son?; Was Sayyed-us-Shohada.\* Hamza (RAA) not my father's uncle?; Was Zul-Janahain\* not my uncle?; Have you not heard the famous saying of the Holy Prophet (SAS), who used to declare me and my brother the 'Sayyed-e-Shabab-al-Jannah\*?;









If my statement is true and definitely it is so, because, by the grace of Almighty God I've never uttered untruth since I reached the age of discretion, then tell me: is it proper for you to welcome me with your unsheathed swords? If you do not believe my words, ask and confirm with the people, who are present with you even now. Ask Jabir-bin Abdullah Ansari, ask Abu Saeed Khadari, ask Suhail-bin- Sa'ad Ma'adi, ask Zaid-bin-Arqam, ask Anas-bin-Malik, they'll tell you whether they have heard Holy Prophet saying these words about me and my brother? Is only this fact not sufficient to desist you from shedding my blood!? 'Wallah', at present there's none, other than me, any son of any Prophet's daughter on the face of Earth; Only I'm the maternal grand-son of your Prophet(SAS); D'you want to kill me because I've killed someone?; shed someone's blood? Usurped someone's property!? Tell me! My fault!''.

\* Sayyed-us-Shohada : The leader of martyr.

\* Zul-Janahain : Having two wings (in Heaven Jafer-e-Tayyar)





\* Sayyed-e-Shabab-al Jannah : The head of all young men in the Heaven.



### **Kufee's Reply**

He asked repeatedly, but not a single soul uttered a word in reply. At last, he started addressing the prominent Kufees by name.



“Oh Sheeth-bin-Rabi, oh Hajar-bin-Aljeera, oh Yazeed-bin-al-Harith!  
Did you not write to me that: ‘fruits have ripened; land is flourishing; canals are overflowing; if you come, you’ll be joining your own brave army; come soon!’.

On this, they broke silence and said: “Never, we did not write all this”. Then he (RAA) shouted in disgust: “Subhan Allah!\* What a lie! ‘Wallah’! Only you had written!” After this he once again said loudly:

“Oh people! As you have come to dislike me now, it is better if you set me free, I go back from here”.







\* Subhan Allah : Praise be to Almighty God.

### **Disgrace not Acceptable**



Hearing this, Qais-bin-al-Ash'-as said :  
"Shall it not be better if you just hand over yourself to your cousins? They'll treat you as you like, you'll not be harmed any way by them".

He (RAA) replied : "No doubt, you're birds of the same feather! Oh man! D'you want Bani Hashim to claim from you blood-money from one more person besides Muslim-bin-Aquil!? 'Wallah', I'll never hand over myself to them disgracefully". (Ibn-i-Jareer)

Having said this he made his camel to sit and asked Aqbah-bin-Sam'aan to tie its legs. He looked around and found that the enemy had already started advancing towards him.



### **Zuhair's Address to Kufees**

Zuhair advanced his horse quietly and facing the enemy he shouted:





“Oh Kufee’s! to give good advice to his brother. Realize, so far we are brothers; we adhere to the same faith and follow the same path. So long the swords are not unsheathed you deserve every good will and advice from us. Realize! that the moment the swords are drawn between us the mutual regard and sanctity will shatter and we will be two hordes apart. Realize! That God desires to test us and you in case of the descendants of His Prophet (SAW). We call you to support Ahl-e-Bait and invite you to oppose handstrong Ubaidullah-bin-Ziyad. Believe! You’ll never get any good from these rulers; they’ll destroy your eyes to blind you; chop off your hands and feet; deface you; hang you with the tree-trunks; and after selecting people of good disposition amongst you, will kill them. And behold! they have already done that. The incidents of slaying of Hajr-bin-Adi and Hani-bin-Urwah are not too old to be forgotten by you”!.

Hearing Zuhair’s speech, Kufees started rebuking him and praising Ibn-e-Ziyad. They









said: "Wallah, we will not budge from here unless we have slain Husain and his companions or have delivered them to the 'Amir'\*, This was their reply.



\* Amir : Ruler

Zuhair replied: "well, if Fatma's son (RAA) does not deserve much more regard, support and help from you, and; if that Samayyah's son (Ibn-i-Ziyad) is dearer to you, you should give at least this much regard for the progeny of the Holy Prophet, as not to slay him. You leave him (RAA) and his cousin, Yazeed-bin-Muaviyah, alone, so that they settle their affairs themselves. I swear, it is not necessary to shed Husain's (RAA) blood to please Yazeed".  
(Ibn-e-Jareer and Sharh-Nahjul-Blagha)



### **Hur's Support**

Adi-bin Hurmula reports that when Ibn-e-Sa'ad ordered his forces to move ahead Hur-bin-Yazeed (Riyahi) said : "May God bless you with virtue, d'you really intend to fight this gentleman?" Ibn-e-Sa'd re-







plied: "Certainly! 'Wallah', this is going to be a battle in which the minimum would be that heads would be cut and hands chopped off from shoulders". Hur asked: "Is not a single term, from those offered by him, acceptable?" "Wallah" Ibn-e-Sa'd replied, "had I any discretion I'd have certainly accepted. Your superior does not accept them". Hearing this Hur-bin-Yazeed returned to his place. Someone from his own clan, namely Qurrah-bin-Quais, was standing close to him. Hur enquired: "Have you watered your horse?" Later on, Qurrah used to say: "from his very question I had guessed that he did not want to take part in this battle and that he wanted to avoid my presence there, so that, I might not complain to the superiors against him. 'No, I've not done that; I'm going just now' saying this I moved aside and he started moving towards Husain slowly". Another man from his own clan, namely, Mahajir-bin-Aus said: "D'you want to attack Husain?" Hur kept quiet and Mahajir got suspicious and said: "Isn't your silence intriguing? I've never seen you in











such a state in any battle earlier! If I'm asked to name the bravest man in the whole of Kufa, none other's name than yours would come to my memory. I wonder what are you doing now!"

Hur replied in a very serious and thoughtful tone: "By God! I'm choosing between Heaven and Hell. 'Wallah', I've selected Heaven, even if I'm cut to pieces". Saying this he spurred his horse and reached in Husain's army.

Presenting himself before Husain (RAA) he said: "Oh Prophet's son! "I'm the same wretched one who forbade you from going back; chased you all through the way; and forced you to disembark at this barren place. By God, I never had even an inkling of the present situation that they would not accept your conditions and go to such an extreme in your case. 'Wallah', if I had any idea of this present situation I'd have never committed the folly of my life. I'm ashamed of my erroneous acts and have now come to re-







pent before you. I now wish to be slain in your feet: Would it suffice to earn my pardon?”.

Hazrat (RAA) said with affection: “Yes! May God accept your repentance and grant you His Pardon.—What is your name”? He replied : “Hur-bin-Yazeed!” He (RAA) said : “Hur ! you are ‘Hur’ (free), no doubt, as your mother has named you. You’re free, ‘Insha-Allah’\* in this world and the next world too!”.



\* Insha-Allah : God willing.

### **Hur’s Address to Kufees**

Then Hur faced the enemy formations and addressed them: “Oh people! Why don’t you accept one of the terms presented by Husain (RAA)? so that, Almighty God may save you from this test of your life.” People replied: “Here is our chief, Amro-bin-Sa’ad, he will reply you!’ Then Amro said: “How I wished, I could accept those terms!”. After this dialogue Hur gave a long fiery speech before the Kufees and reminded them











of the breach of their promises, unfaithfulness and put them to shame for their treacherous behaviour. In reply to this they started showering arrows on him. Helpless, he retreated towards (Hussain's) encampment.

### **Battle Initiated**

After this incidence Amro-bin- Sa'ad picked up his blow and shot an arrow towards Husain's (RAA) army, observing: "Be witness to this, the very first arrow has been shot by me"! Then arrow-shooting commenced. After sometime the slaves of Ziyad-bin-Umayyah and Ubaidullah-bin-Ziyad, Yasar and Saalim, came out of their formations and asked for their challengers. In old days, warriors from both sides used to come out in singles and fought duals with their adversaries. At this moment Habeeb-ibn-Mazahir and Burair-bin-Hazeer offered to come out from Husain's (RAA) side and fight with them. But Husain (RAA) did not permit them. Then Abdullah-bin-Ameer-al-Kalbi stood and requested: "Let me fight them!"







This gentleman, along with his wife, had come all the way from Kufa to support Hazrat (RAA). He was a man of strong built, broad chest and blackish complexion. He (RAA) looked at him and observed: "No doubt, he's a man of action!" and permitted him to fight. Abdullah fought a few rounds, subdued and ultimately killed both of them. His wife, Umm-i-Wahb, with a stick in hand, was standing in the battlefield. All of a sudden she got so worked-up and excited that she herself started advancing in the battlefield. Hazrat Husain (RAA) was deeply impressed by her sentiments, but said: "May God bestow you with the best rewards for your sacrifice for Ahl-e-Bait, but women do not owe the responsibility to Jihad!".

### **Straightened Their Spears While Standing On Their Knees.**

After this Abn-e-Sa'ad's Maimanah attacked Husain's group. When they approached very close Husain's soldiers stood on their knees and straightened their spears towards the enemy. Facing the spears, the







enemies' horses refused to advance and started retreating. Hazrat's army took advantage of the situation and killed and wounded a number of them with their arrows.

### **Overall Attack**

After this the former battle ensued. Soldiers, in ones and twos, came out from each side and demonstrated their swordsmanship, however, in this battle also Husain's companions proved to have an upper hand. Whosoever opposed them, got killed. Seeing this odd situation, the Maimanah's commander, Amar-bin-al-Hajjaj cried out.

"You fools!? They are fighting desperately and are prepared to lay down their lives. This way, all of you will be slain one by one. Don't do that. They are just a handful lot. You together may perish them altogether merely with stones!" Amro-bin-Sa'ad approved of it and ordered that the dual or one-to-one encounters should be stopped





forth- with and an overall attack may be launched. As a result the Maimanah, advanced and the bloody fight started. When the battle stopped for a while, Muslim-bin-Ausajah, one of the well-known and brave soldiers of Husain's force, was seen lying in a pool of blood. Hazrat Husain (RAA) rushed towards his body and heaving a deep sigh recited with utter grief:

“Of them some have completed,  
Their vow to the extreme And some  
(still) wait, But they have never  
changed (their determination) in the least”.







## **Horses Maimed**





After the 'Maimanah', the 'Maisarah' launched an all out attack. Its commander was Shimr-zil-jaushan himself. Though the attack was fierce, Husain's Maisarah, inspite of having barely 32 strong cavalry, fought with exemplary gallantry. Whichever side they attacked they routed the enemy. At last the powerful enemy realized that success was difficult and therefore asked for immediate reinforcement. Soon a large number of soldiers, along with 500 archers arrived to help them. They started showering arrows indiscriminately. Soon all the horses of Husain's (RAA) force were rendered useless and all the mounted soldiers had to become foot-soldiers.

## **Hur's Gallantry**

Ayyub-bin-Mashrooh reports that "I myself had wounded Hur's horse. I had pierced it with innumerable arrows. Then, a drawn sword in hand, Hur-bin-Yazeed







quickly dismounted. He was, then, looking like a furious lion. His sword was moving in all directions and he was continuously repeating the following verse:

“What, if you have maimed my horse? I’m the son of a noble being and braver than a furious lion”.

### **TENTS BURNT**

By now the battle was raging furiously, but no side was able to overpower its enemy. The reason was that Husain (RAA) had got all of his tents pitched on one side and the enemy could attack from only one side. Realizing this, Amro-bin-Sa’ad sent some soldiers to pull them down. However, just four or five Husaini soldiers were sufficient to deal with them. When the strategy of the enemy, to slay Husain’s companions from behind the cover of the tents, also failed Amro-bin-Sa’ad ordered to burn them down. His soldiers ran towards the tents with





fire. Seeing this, Husaini army got a bit panicky, but Hazrat Husain (RAA), contentedly, said: “Don’t bother, let them burn them, it’ll be all the better for us. They’ll not be able to attack us from behind”. And, in fact, this was what actually happened.

### **Umm-i-Wahab’s Martyrdom**

In the meantime Zuhair-ibn-Qain mounted a fierce attack on Shimr and forced them to start retreating. But how long? A little while later the enemy re-grouped and started mounting pressure. Now the helplessness of the Husaini force was becoming apparent. Many of them had been slain. Many a well-known leaders had been killed. Abdullah-bin-Ameer Kalbi; mentioned earlier, and even his zealous and brave wife Umm-i-Wahb, had also been martyred. She was cleaning the soil from her slain husband’s face, saying: “congratulations on reaching heaven!” Meanwhile Shimr spotted her and killed her instantly.

(Ibn-e-Jareer & Sharh-e-Nahjul Balaghah.)





## Not Permitted to Offer Prayers

Abu-Thamama Amar-bin-Abdullah Sa'adi realized his side's helplessness and said to Hazrat Husain (RAA) : "The enemy is closing on you. 'Wallah', you would not be slain unless I'm slain before you! But I wish to see my Lord after offering my prayers." Hearing this, Hazrat raised his head and said : "Ask the enemy to let us offer our prayers. But they did not allow and the battle continued.

## MARTYRDOM OF HABEEB AND HUR

These were very critical moments. The enemy had put his entire force into action. Conditions deteriorated further when Habeeb-ibin-Mazahir, Husaini Maisarah's commander was killed. This was nothing less than breaking the back of remaining force. After Habeeb came the turn of Hur-bin-Yazeed. He ran deep into the enemy arrays, reciting the following couplets :

**"I've sworn not to be slain unless I slay,  
and will die only while advancing. I'll  
kill them with my fatal sword's attacks.  
Neither I'll run away nor I'll be awed".**







## Zuhair's Martyrdom



In a short while Hur was profusely wounded, fell on the ground and offered his soul to his Creator. Now the time of Zohr-Prayer was about to end. Hazrat (RAA) along with his remaining companions offered Salat-al-Khauf\*. After the prayer the enemies' pressure mounted further. At this juncture his Maimanah's commander, Zuhair-bin-Qain charged furiously and entered into the arrays of the enemy, reciting the following verse :

“I'm Zuhair, I'm son of Qain, I'll force them away from Hussain (RAA) with the help of my sword”.

\* Salat-al Khauf : The compulsory prayer that is offered in the battlefield while the fight is continuing. It is shorter than the actual prayer.

He created a mess in the arrays of the enemy and returned for a while to see Hazrat Husain (RTA), patting on his (RAA) shoul-





der he recited the following couplets with fervour:

“Go ahead, Almighty God has guided you. Today you’ll meet your grand-father, Prophet, Hasan, Ali Murtaza and the brave and youthful Zal-Janahain’ (Jafar) and the living martyr, the Lion of Allah (Hamza RAA). He once again penetrated the enemies’ arrays and went on killing them until he himself dropped killed.

### THE COURAGE OF GHAFARI BROTHERS

By now the remaining few companions, realizing that it is difficult to resist the enemy from approaching Husain (RAA), decided to fight in front of him and be killed one by one. Two Ghafari Brothers came forward and fought valiantly while reciting the following verses:

“Bani Ghaffar and Bani Nazar have thoroughly realized, that we’ll cut into pieces the sinful. Oh people! assist and support the noble people with your swords and spears”.







## The Sacrifice of Jabri\* Brothers



After them came two Jabri lads, who were brothers. They were weeping bitterly. Hazrat seeing them in this state said: "Oh my brother's sons! Why d'you cry? 'Wallah'! I'm sure, in a short while your eyes will cool (in eternal rest).

They uttered in sobs: "We're not crying for ourselves; we're crying for you; the enemy has encircled you and we couldn't be of any use to you". They started fighting desperately. They kept on yelling:

"As-Salam Alaik Ya'bna Rasool-Al-lah"\* , in reply to which Hazrat – replied all the time: "Wa-Alaikum-As-Salam Wa Rahmat-Allhah".\*

They fell upon the enemy unhesitatingly and at last both of them were martyred.

\* Jabri is probably a misprint : They were 'Jafri' brothers—Abdullah-bin-Jafar's son.

\* As-Salam Alaik Ya'bna Rasool-Allah : Peace be on you oh Prophet's son.

\* Wa-Alaikum-As Salam Wa-Rahmat-Allah : Peace and Blessings of Allah be on you too.





## **Hanzala-ibn e-As'ad's Martyrdom**



After them stood Hanzala-bin-As'ad in front of Hazrat (RAA) and addressed the enemy thus:

“Oh people! I'm afraid, lest you too are condemned with an inauspicious day like the one the people of A'ad and Thamood were cursed with, I'm afraid, lest you too are destroyed. Oh people! Do not slay Husain (RAA)”. At last he too got martyrdom.

### **Ali Akbar's Martyrdom**



At last all of his 'Ashab'\* were killed one by one. Now was the turn of Bani-Hashim and the descendants of Holy Prophet's (SAS) family. From them the first who came out was Ali Akbar, Husain's (RAA) son. He attacked the enemy reciting the following 'Rajaz': \*

### **About Hazrat Abbas (A.S.)**

There is no mention of martyrdom of Hazrat Abbas, A.S. in this book.







\* Ashab : Companions - in this case, who were not blood relations of Hazrat Husain (RTA).

\* Rajaz : Martial verses introducing the warrior himself.

“I’m Ali-bin-Husain-bin-Ali (RAA). By Almighty God of Ka’ba we deserve more closeness to the Holy Prophet. By God, the son of an unknown father could never be able to rule us”.

He fought gallantly and at last was martyred by the sword of Marrah-bin-Manquad-al-Abdi. A reporter narrates that: ‘I saw a woman rushing out of her tent. She was beautiful like rising Sun. She was crying : “Ah brother; Ah my nephew” I enquired about her and was told that she was Zainab-bint-Fatima-bint\*-Rasool-Allah (SAW). But Hazrat Husain (RAA) caught her hand and lead her to her tent. Then he picked up Ali Akbar’s corpse, brought it and placed it near the tent.

\* Bint : Daughter (of)







## A GRACEFUL YOUTH



After him other members of Ahl-e-Bait and Bani Hashim got killed fighting the enemy. Then appeared an extremely handsome youth in the battlefield. The string of his left Na'l (shoe) was broken. He was so handsome that his face looked like a shining piece of moon. He came forward like a lion in rage and fell on the enemy. Amar-bin- Azdi hit on his head with his sword; the young man cried: "Oh uncle!" and fell on the ground. Hazrat Husain pounced on the enemy like a hungry falcon and attacked the killer violently with his sword: Azdi raised his hand to protect him; and got it chopped off from elbow; the wounded soldier yelled frantically for help; a horde of his companions rushed to protect him; in the melee, instead of saving him crushed him under their horses' hoofs. The reporter narrates that "When the dust settled, what I saw was that Husain was standing on the head-side of his young nephew and while he was rubbing his heels against the ground in agony he (RAA) was saying:











“Destruction for them who have killed you. How’ll they face and answer your maternal grand-father!? By God, how sad and regretful it is for your uncle not being able to help you while you call him in distress, or even if he responses to your call, it does not benefit you any more. Alas! Your uncle has innumerable enemies while all his friends have vanished”.

Then he lifted his corpse from the ground. Boy’s chest was close to his chest and his feet were grazing the ground. He (RAA) brought the corpse and placed it beside Ali Akbar’s corpse”. The reporter narrates that he was Qasim-bin-Hasan-bin-Ali-bin-Abi-Talib.

### **MARTYRDOM OF A NEW-BORN**

Hazrat Husain (RAA) stood at his place again. On that very moment he was informed of the birth of a child.\* The new-born was brought to him, and he (RAA) tak-





ing the child in his lap started saying 'Azan' in his ear. Suddenly, a flying arrow pierced into the child's throat and he died instantly. He (RAA) pulled out the arrow from his throat; filled his hand-bowl with the blood and rubbed it on the child's body, saying: "Wallah, you're dearer, in the eyes of Almighty God, than the she-camel of Hazrat Swaleh (A.S.) and Mohammad (SAS) is more prominent than Swaleh in His eyes. Oh God! Do unto us whatever is proper for us!"

(Yaqubi, Ibn-e-Jareer and Others)

\* Most of the reporters disagree with this. The infant was 6 months old Ali Asghar

### **Martyrs of Bani-Hashim**



This way, most of the young men of Bani-Hashim and members of Ahl-e-Bait were martyred. From them, the following names have been recorded by the historians.





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1. Mohammad-bin-Abi-Saeed-bin-Aquil (RAA)
  2. Abdullah-bin-Muslim-bin-Aquil (RAA)
  3. Abdullah-bin-Aquil (RAA)
  4. Abdur-Rahman-bin-Aquil (RAA)
  5. Jafar-bin-Aquil (RAA)
  6. Mohammad-bin-Abdullah-bin-Jafar (RAA)
  7. Aun-bin-Abdullah-bin-Jafar (RAA)
  8. Abbas-bin-Ali (RAA)
  9. Abdullah-bin-Ali (RAA)
  10. Othman-bin-Ali (RAA)
  11. Mohammad-bin-Ali (RAA)
  12. Abu-Bakr-bin-Ali (RAA)
  13. Abu-Bakr-bin-al-Hasan (RAA)
  14. Abdullah-bin-al-Hasan (RAA)
  15. Qasim-bin-al-Hasan (RAA)
  16. Ali-bin-Husain (RAA)
  15. Abdullah-bin-Husain (RAA)

### **A Child's Bravery**



After all of these relatives was the turn of Husain (RAA) himself. He was standing all alone in the battlefield. The enemies came rushing on him but could not





muster courage to attack him. Everyone desired to shift the responsibility of this heinous crime to someone else's shoulders. Shimir-zil-Jaushan kept on goading and agitating the people. They surrounded him. There were only women and a few young boys in Ahl-e-Bait's tent. A lad, seeing him (RAA) from inside the tent, surrounded by enemies, standing helplessly, got so worked-up and agitated that, picking up a piece of wood from the tent, rushed out involuntarily. The reporter narrates that ear-rings were dangling from the lobes of his ears. He rushed, looking at his left and right nervously. Seeing him thus. Hazrat Zainab dashed out and caught hold of him; Hazrat Husain also asked her sister: "Hold him firmly, don't let him come over here!" But the boy struggled hard, got himself freed from her hold and reached near Hazrat (RAA). Meanwhile Bahr-bin-Ka'b had raised his sword to attack Hazrat. The boy chided him: "Oh wicked man! D'you want to kill my uncle!?" The merciless man diverted his swords attack towards the child; he tried to resist it with his hand; the hand was cut and hanged









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just with the skin. The child cried with pain. He (RAA) hugged him and pressed him to his bosom saying: "Keep patient my child! Make it a means for rewards from Almighty God. He will deliver you too to your great ancestors--Rasool-Allah (SAS), Ali-bin-Abi-Talib (RAA), Hamza (RAA), Jafar (RAA) and Hasan-bin- Ali (RAA).

### **HAZRAT HUSAIN'S VALIANCY**

Now he was being attacked from all sides. He also dashed on the enemy attacking with his sword. He fell on the foot-soldiers and, all alone, made them to retreat. Abdullah-bin- Ammar who himself was present in this battle reported that 'I attacked Husain with my spear and reached very close to him. If I liked I could kill him too. But I moved away, thinking, why should I assume the responsibility for this killing. I saw that he is being stormed from right and left, rather from all sides. But even then, whichever side he turned the enemy took to flight. He was then wearing a Kurta\* and Ammama\*. 'Wallah'. I've not witnessed any such heart-









broken man—whose entire family has been slain before his eyes—fighting with such valiancy, firmness, contentedness and courage. The enemies were fleeing from his left and right like goats running away from a tiger in the jungle'. This situation lasted for a long time. In the meantime his sister, Zainab-bint-Fatima (RAA on both) rushed out of the tent. She was wearing ear-rings. She was crying involuntarily: "How I wish, the sky may fall on earth now"! This was the time when Amar-bin-Sa'ad had come very close to Hazrat Husian (RAA). Zainab addressed loudly to him. "Oh Amro! Would Abu Abdulla be slain before your eyes!? Amro turned his face, while tears rolled down his cheeks and beard.

- \* Kurta : Shirt.
- \* Ammama : Turban.

### **ARROW PIERCED IN THROAT**

During the battle he felt extremely thirsty. He moved towards Farat to drink some water. All of a sudden an arrow pierced deep in his throat. He drew it out and when he raised







his hands towards his face they got filled with blood. He threw the blood towards the sky and thanked God:

“Oh God! I’ve to put my complaints before You only---see, how your Prophet’s grand-son is being treated!”.  
“You also witness from the roof-top, it is a spectacular scene!”

### **A REBUKE TO SHIMR**

Then he tried to return to his tent to which Shimr and his companions objected. Hazrat realized that they have ill intentions and wanted to plunder the tents. He observed:

“If you don’t have any faith and you’re not afraid of the Day of Judgement, at least, you stick to the worldly norms of gentlemanliness. Save my tent from these hooligans and debauches”. Shimr replied : ‘Well, this will be taken care of and your tent will remain safe’.







## Last Warning





By now it was quite late. Reporter observes that, in fact, if enemy desired, he could have been slain much earlier. But no one was prepared to shoulder this sinful responsibility, willingly. At last, Shimr-zil-Jaushan yelled: "Curse be on you, what're you waiting for!? Why don't you finish the job?" Once again he(RAA) was overwhelmed from all sides. Husain (RAA) observed loudly: "Well, are you encouraging each other on my killing? 'Wallah', God will never be more displeased on any ones' killing than my massacre".

## Martyrdom

But the fateful moment had approached now. Zara'a-bin-Sharik Tamimi wounded Hazrat's left hand and then struck his arm with his sword. He (RAA) staggered with weakness. People retreated from him in awe but Sanan-bin-Anas Nakha'ai struck him (RAA) with his spear and he fell down on earth. Sanan asked someone : "Be-





head him!" He rushed towards him but could not muster enough courage. Then Sanan rebuked: "May God paralyze your hands!" Then he himself dismounted with fervour, slaughtered him and severed his head from his body.



Jafar-bin-Ali-bin-Mahammad reports that when searched after his beheading there were found as many as 33 wounds of spear and 34 of sword on his body.

### **About Shimr**



It is most surprising that Maulana has not mentioned that Shimr was the person, who assassinated Imam Husain A.S. He is guilty of killing and beheading Imam Husain A.S.

### **The Assassin**

The assassin Sanan-bin-Anas was somewhat deranged man. He behaved strangely while slaying him (RAA). Whoever came near his (RAA) corpse he attacked him, fearing perhaps, lest someone







else severed his head and took it away. The slayer then handed over the head to Khuli-bin-Yazeed Asbahi and himself rushed to Amro-bin-Sa'ad. He stood opposite the Sa'ads tent and shouted:



“Overload me with silver and gold, since I’ve slain a big king. I’ve slain one whose mother and father were most prominent and who was highest in pedigree”.



Amro called him in and rebukingly said: “You are insane!” Then hitting him with his stick said: “Oh mad man! If Ubaidullah-bin-Ziyad had listened all this he would have killed you too!”.

(Ibn-e-Jareer)

### **Plundering**

After slaying him (RAA) the enemies snatched his clothes from his corpse. Then they advanced towards his tent. There, Zain-al Abidin (RAA) was lying on the bed, indisposed. Shimr entered the tent alongwith some of his companions and observed: “Oh





why shouldn't we kill him too!?" But some of his own companions opposed him saying: 'D'you want to kill even the children of the family'!? In the meantime Ibn-e-Sa'ad also arrived and ordered: "No one should enter ladies' tents and harm them! Whosoever has robbed anything should return it!". Zain-al Abideen, in his feeble voice, said: "Amro-bin-Sa'ad! May God bless you with reward. Your tongue has saved us!".

### **Corpse Trampled**

Amro-bin-Sa'ad was commanded to trample the corpse of Husian (RAA) under the hoofs of his army horses. The time for the action had come now. He asked his men loudly: "Who wants to do this job"? Ten soldiers came out and trampled his corpse under the hoofs of their galloping horses.

"When Nazeeri, on the Resurrection Day, would be seen with his blood-drenched coffin, a lot of people would cry their heart out, 'Who is this petitioner!?'"







In this battle seventy two men belonging to Husain (RAA) group were killed and eighty-eight Kufees lost their life.

(Ibn-e-Jareer, Kamil, Yaqubi)





## Hazrat Zainab (RAA) Saw The Trampled Corpse

Next day, Amar-bin-Sa'ad de-camped. He took the ladies and children of Ahl-e-Bait to Kufa along with him. Qurrah-bin-Qais, (an eye-witness) reports that when the ladies saw the trampled corpses of Hazrat Husain, his sons, and other relatives, they could not bear the ghastly scene and started crying and lamenting. Galloping, I came close to them. I had never seen so beautiful women in my life. I shall never forget the wail of Zainab-bint-Fatima (RAA) : "Oh Mohammad (SAS), blessings and salutations from the angels of Heaven on you. – Witness!

Hussian (RAA) is lying on the sand, your progenies have been slain and the wind is showering dust on their corpses". The reporter remarks that friend or foe, there was none who did not start crying on her wailing'.

(Ibn-e-Jareer)







## SEVENTY-TWO HEADS





Then all the heads were severed from their bodies. Altogether there were seventy two heads. Shimr-zil-Jaushan, Ibn-e-Ash'ath, Amar-bin-al Hajjaj and Marrah-bin-Qais, all of them took these heads to deliver to Ubaidullah-bin-Ziyad.

### Hazrat's Head Before Ibn-e-Ziyad

Hameed-bin-Muslim (who along with Khooli-bin-Yazeed had brought Hazrat's head to Kufa) reports that Husain's head was placed before Ibn-e-Ziyad. The assembly was full with spectators. Ibn-i-Ziyad had a stick in his hand with which he started hitting Hazrat's lips. When he repeated his action many times Zaid-bin-Arquam(1) shouted: "Keep away the stick from these lips. By God, I've seen with my own eyes, Holy Prophet (SAS) used to put his lips on them and kissed them". Saying this he started crying bitterly. Ibn-e-Ziyad losing his temper, said: "May God cause your eyes to weep more. Had the old age





not doted you, I'd have beheaded you instantly!"

Zaid-bin-Arquam left the assembly, saying: "Oh Arabs! You have become slaves from today. You've slain Ibn-e-Fatima (RsA); made Ibn-e-Marjanah (i.e. Ubaidullah) your ruler, who slays righteous people from you and enslaves your nobles; you have preferred dishonour? May God kill them who preferred indignity".

In some reports this incidence is referred to Yazeed himself, instead of Ibn-i-Ziyad, but the authentic version is that it was Ibn- i-Ziyad who hit the lips with his stick.









## IBN-I-ZIYAD AND HAZRAT ZAINAB (RAA)



The reporter observes that “When the ladies of Ahl-e-Bait and the children were presented before Ibn-i-Ziyad, Hazrat Zainab was very poorly dressed and could not be recognized. Her women slaves had encircled her. Ubaidullah enquired : ‘Who’s that woman sitting over there?’ She did not reply; thrice the same question was repeated but she kept quiet. Then one of her slave women replied: ‘She’s Zainab-bint-Fatima (RAA)’.



Ubaidullah said sarcastically: “God be praised, who has disgraced you, destroyed you and stigmatized your beings”. To this Zainab replied: “Thousand praises for God, Who honoured us with the Holy Prophet Mohammad (SAS) and purified us against what you say. Only sinners are disgraced and debauches are stigmatized”. Ibn-i-Ziyad tauntingly observed : “Did you see how Almighty God has treated with people of your family?” She replied : “They were destined to be slain, and so they reached the





place of their execution. Soon Almighty God will gather you and them at one place, and then you may be able to question each other in the presence of Almighty God". Ibn-i-Ziyad got furious. Seeing him in rage Amro-bin-Hareth interfered: "Amir! Keep patience, she's a woman, you should not mind a woman's words".

After sometime Ibn-i-Ziyad quipped : "God has cooled my heart with the revenge that has been taken from your rebellious chief and the disobedient and treacherous members of your Ahl-e-Bait". Zainab could not bear any more and involuntarily started crying. She said: "Wallah, you've killed my chief; perished my family; severed my branches; completely uprooted me. If all this could cool your heart, then let it be so!" Ibn-e-Ziyad taunted smilingly: "Is this bravery! Your father was also great and brave man"! Zainab (RAA) replied: "What a woman has to do with bravery! My troubles have made me unmindful of bravery or any thing---What I'm saying is nothing but venting the fire raging in my heart".









## Ibn-i-Ziyad vs Zain-al-Abidin





After this bitter discussion Ibn-e-Ziyad sighted Zain-al-Abidin Ali-bin-Husain (RAA)\*. He was ill. Ibn-i-Ziyad asked about his name to which he replied: "Ali-bin-Al- Husain" He enquired surprisingly: "Didn't Allah slay Ali-bin-Al-Husain"? Zain-al-Abidin did not reply. Ibn-i-Ziyad goaded: "Why Don't you speak?" He replied: "A brother of mine was also named Ali! People killed him". Ibn-e-Ziyad insisted : "Not people! God has killed him!" In response to this Zain-al-Abidin recited the following verses from the Holy Qur'an:

"It is God that takes The  
souls (of men) at death" "And no  
one dies without His Permission".

Ibn-i-Ziyad shouted: "May God kill you, you're also one amongst them!" Ibn-i-Ziyad wanted to kill him then and there, but Zainab (RAA) cried in anguish. "I beseech you, for God's sake, if you're a Mo'min, and if you decidedly want to kill this boy, then please







kill me too with him!“. Imam Zain-al-Abidin addressed Ibn-i-Ziyad, raising his voice: “Oh Ibn-e-Ziyad, if you have any slightest regard for the relationship with these ladies then send someone pious and righteous man with them after me; someone who treats them with Islamic manners.” Ibn-i-Ziyad looked at Zainab (RAA) for a while and then addressed the people; “What a wonderful thing kinship is! Wallah, I’m sure, she certainly wants to be killed along with this boy, well, leave him. He is also to accompany the ladies of his family.

(Ibn-i-Jareer & Kamil)



\* According to some other traditions this was Hazrat Anas (RAA) who objected against this action. (Minhaj Alsanah)

### **Ibn-i-Afeef’s Killing**

After this incidence Ibn-i-Ziyad gathered people of Kufa at the Jam-e-Masjid\* and while offering khutba ,he praised God: “Who disclosed the truth; bestowed triumph to the rightful; made Amir-al-Mo’mineen Yazid-bin-Muaviyah and his







supporters victorious; and destroyed and perished 'Kazzab-ibn-Kazzab',\* Husain-bin-Ali". Hearing this, Abdullah-bin-Afeef (who was one of the famous companions of Hazrat Ali and had fought in 'Jamal' and 'Siffeen' battles and had lost both of his eyes stood and shouted; "Wallah, Ibn-i-Marjanah, you yourself is the 'Kazzab-ibn-Kazzab', not Husain-bin-Ali (RAA)"



Hearing this Ibn-i-Ziyad got him killed.

\* Jam-e-Masjid : Mosque where Friday prayer is offered.



\* Kazzab-ibn-Kazzab : Greatest-liar, the son of greatest-liar

### **Before Yazeed**

After this Ibn-i-Ziyad fixed Hazrat Husain's head on a pole and sent it to Yazeed through Zahr-bin-Quais. Ghaz-bin-Rabia reports: "When Zahr-bin-Quais reached Yazeed, I was sitting with him (Yazeed). He asked : 'What's the news'? The messengers replied:



“I,ve brought good news of success and victory. Husain-bin-Ali reached us along with eighteen Bani-Hashim people and sixty supporters. We advanced and detained him and asked him to surrender, else, fight with us. He preferred fight to surrender, then we attacked them with the sun-rise. When our swords fell on their heads they started running helter skelter and tried to hide themselves behind the bushes and in pits like pigeons try to hide themselves seeing a falcon. Then we destroyed them one and all. Now their corpses are lying coffinless on burning sands; their clothes soaked in blood; their cheeks soiled with sand; their bodies parching in scorching sun and dry winds; they are now food of vulture’s.”







### Yazeed Cries

Reporter narrates: 'hearing this statement Yazeed started weeping and said : "Even without your slaying Husain I could be convinced and pleased about your obedience. Curse of God be on Ibn-i-Samiyya (i.e. Ibn-i-Ziyad)! 'Wallah', if I were there I'd certainly have avoided it. May God rest Husain in his bountiful abode"! The messenger was not awarded with anything by Yazeed'

(Ibn-i-Jareer, Tarikh-i-Kabeer, Zahabi)

### Yazeed's Behaviour

Yazeed's slave, Qasim-bin-Abdur-Rehman reports that when the heads of Hazrat Husain and his Ahl-i-Bait were placed before him he recited the following verse.

(The swords split heads of those who are dear to us. Although, they were the ones who forgot right and their responsibilities.)



## About Yazeed's





It is really intriguing what compelled Maulana to show Yazeed in a good light. He humiliated and ill treated the Prophets Ahle Bait. His deeds were unislamic and character despicable. He kept all members of Prophets family waiting for several days before granting them audience.



When he saw the severed head of Imam Hussain A.S. his joy knew no bounds and he said "had ancestors, who were killed in Badar being alive today, they would have patted and said that O Yazeed! your hand should never be paralyzed." The truth is that Hashite played a trick for their rule, otherwise what "Wahi" and were Angels. There is no revelation and there was no "Wahi."

This shows that he did not believe in our Prophet, Allah's Angels, "Wahi" from Allah and revelation of Allah's Book. It leads to obvious conclusion that he was Kabir.

He tried to humiliate Ahle Bait in his "Durbar" but Khutba's of Janabe Zainab and Imam Zainul Abedin A.S., exposed his misdeeds and silenced him.







The fair of rebellion and public outcry compelled him to release Ahle Bait after a year imprisonment.

**“Wallah, Husain ! If I were there I,ld never have slain you.**

### **Ahl-i-Bait in Damascus**

After despatching the heads of Hazrat Husain and his companions Ibn-i-Ziyad sent the Ahl-i-Bait also to Damascus.

Shimr-zil-Jaushan and Mahzar-bin-Tha'liba were appointed the heads of this caravan. Hazrat Imam Zain-al-Abidin did not utter a word throughout the journey. On reaching the door of Yazeed's residence Th'liba announced loudly: "I've brought sinful and mean persons to persent before Amir-al-Mo'mineen!" Yazeed got annoyed with these words and said in anger: "No mother has begotten a meaner and wikedder child than Mazhar, begotten by his mother".





## Yazeed vs Imam Zain-al-Abideen

Then Yazeed gathered all the nobles and chiefs of Sham (Syria) in his assembly. He made Ahl-i-Bait also to sit. He addressed Imam Zain-al-Abideen: "Oh Ali, it was only your father who snapped my kinship; forgot my rights; attempted to usurp my rule, in response to which God acted with him the way you've already witnessed".

In reply Imam Zain-al-Abideen recited the following verses from the Holy Qur'an:

"No misfortune can happen On earth or in your souls but is recorded in A Decree before we bring it into existence that is truly easy for God. In order that ye may not despair over matters That pass you by. Nor exult over favours bestowed upon you. For God loveth not Any vain-glorious or arrogant boaster".







Al-Hadeed 22-23.



Yazeed got offended with this reply. He wanted his son Khalid to reply but he could say nothing. Then Yazeed said to him: "why don't you say" :

"Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (Of them) He grants forgiveness".  
Al-Shura-30



Then Yazeed turned to other children and women. He made them sit closer to him. They were in a wretched state. Seeing him thus he fell sorry for them and said...

"Curse of God be on Ibn-i-Marjana, if you had a kinship with him he might have not treated you so shabbily and not sent you to me in such a wretched condition.



### **Hazrat Zinab's Fearless Dialogue**

It is reported by Fatima-bint-Ali (RAA)\* that 'when we were made to sit near Yazeed







he tried to show lot of compassion to us; ordered to give something to us; treated us with kindness. In the meantime a Shami (Syrian) with reddish complexion stood and said: "Amir-al Mo`mineen, please hand over this girl to me". Pointing towards me. At that time I was a good looking and tender aged girl. I shuddered with horror and clutched my sister's chadar\* she was elder and mature than me and knew well that this could never happen. She said loudly: "You're a mean fellow, neither you nor he (Yazeed) has any right to do that!" On her courage and boldness Yazeed retorted in rage: "You're babbling a lie! 'Wallah', I've every right, I can do it right now, if I wish so!" Zainab replied: "No never, God has never given this right to you. Of course, the matter would be different if you get out of our Millat\* and embrace some other religion. Yazeed got all the more enraged with this reply and quipped: "Your father and your brother have already got out of the religion". Zainab, unhesitatingly retorted: "You, your father, your grand-father have been guided by Allah's religion, my father's









religion, my brother's religion and my maternal grand-father's religion". Yazeed shouted back: "Oh enemy of God, you're a liar"! Zainab replied: "You've assumed ruler-ship through oppression, you abuse people with tyranny and suppress God's creature".

\* Fatima-bint-Ali (RAA) : There appears some mix-up in the reference. Hazrat Ali was martyred in 40 A.H. Her daughter must be at least 20+ year old and not of tender age, as mentioned in the statement in a later stage. Her referring Hazrat Zainab as her sister is also not correct. She might have been some Fatima-bin- Husain (RAA). (Translator) \* Chadar : Sheet of cloth which a lady uses for covering herself.

\* Millat : Muslim nation.

Hazrat Fatima-bint-Ali says: 'Perhaps he felt somewhat ashamed hearing all these invectives, because he did not utter a word to her after that. But that Shami stood again and repeated his demand . On this Yazeed rebuked him furiously: "Get out of my sight,





you cursed man! May God bestow you with the gift of death”.



### **Yazeed Seeks Advice**

All was quiet for sometime. Then Yazeed turned to Shami nobles and chiefs and asked: “What is your advice about these people”? Some of them used harsh language and advised him for ill treatment to them. Hazrat Fatima bint-i-Husain (RAA), hearing this, said: “Oh Yazeed! These are daughters of Rasool-Allah”! Yazeed was also impressed by the mention of this name. He and his courtiers could not check their tears. At last he ordered that a separate residential house may be arranged for them.

### **Yazeed’s Wife’s Grief**

In the meantime the news reached the ladies of Yazeed’s family. Yazeed’s wife, Hind-bint-Abdullah, putting veil on her face came out and asked Yazeed: “Amir-al-Mo’mineen, has the head of Husain (RaA)-bin-Fatima-bint-Rasool-Allah (SAS) been brought here!?”.









Yazeed confirmed : “Yes! Weep and wail on it a lot; lament on the maternal grand-son of Rasool-Allah and the noble of Quraish. Ibn-i-Ziyad acted hastily in slaying him. May God slay him too”.

### **Husain’s (RAA) Ijtihadi Error\***

After that Yazeed observed to the people present in the assembly. “Can you guess as to what circumstances led to this incidence? In fact, this is nothing but the result of Husain’s ‘Ijtihadi error’\* – He thought: ‘my father was more distinguished than Yazeed’s father; my mother was more distinguished than Yazeed’s mother; my maternal grand-father was more distinguished than Yazeed’s maternal grand father; and therefore, I deserved the right to rule more than Yazeed’. Although he was not right in estimating his father higher to my father. Ali (RAA) and Muaviya fought each other and the whole world witnessed as to in whose favour the dispute settled. His claim that his mother was superior to my mother was doubtlessly true. Fatima-bint-Rasool-





Allah (SAS) was far nobler than my mother; Similarly, his claim that his maternal grandfather was nobler and superior to my maternal grandfather, by God, no one having faith on Allah and the Day of Judgement can even equate any human-being with him (SAS), what to talk of claiming any body's superiority. Husian, in fact, misinterpreted the matters and that was his 'Ijtihadi Error'. Actually, he forgot this Qur'anic verse altogether.

(“Say; Oh God! Lord of Power (and Rule) Thou givest power To whom Thou pleasest And Thou strippest off power Whom Thou pleasest And Thou bringest low Whom Thou pleasest In Thy hand is all good Thou hast power”.)

Aaly Imran-56.



Then the ladies of Ahl-i-Bait were taken to Yazeed's castle, where the ladies of Muaviah's family, seeing them in such a wretched state, wailed involuntarily.

\* Ijtihadi Error : Mistake due to different interpretation of Islamic laws.

Yazeed's Attempts to Make Amends











When Yazeed came in Fatima-bint-Husain (RAA) observed: "Oh Yazeed! Have the daughters of Rasool-Allah (SAS) become 'slave-women' now"!? Yazeed replied: "Oh my niece, no! how could it be"!? Fatima said: "By God, we have not been left with even a ring in our ears!" Yazeed replied: "I'll certainly give you more than what you've lost!" At last, every one was given double and triple of whatever she claimed to have lost.

Yazeed used to invite and make Ali-bin-Husain sit with him at the morning and evening meals. One day, he invited Hasan's (RAA) young son, Umar, and pointing towards his own son, Khalid, jokingly, asked Umar: "Would you like to fight with him"? "Umar-bin-Hasan replied with childish innocence: \* "Of course, but not like this, give me a knife and him too, and then witness our fight!" Yazeed laughed heartily, picked him up, in his lap, hugged him and said: "The young snake is also a snake"! (enemies progeny is no less dangerous).

\* Here too there appears some flaw in reporting and referring the names. Hazrat









Hasan (RAA) was martyred in 50 A.H. His son Umar must be at least of 12 years+ in 61-62 A..H., and not so innocent, and young as to be picked up in lap and be hugged etc. (Translator)

### **Yazeed Repents but Too Late**

Yazeed kept the Ahl-i-Bait as his guest. He used to mention and recall them in his gatherings and observed, off and on: "What was the harm if I would have taken a little trouble myself; would have kept Husain with me in my house for a few days; would have given a serious thought to his demands; it might have caused a little damage to my power, but could have certainly saved Rasool-Allah's (SAS) rights and our kinship. Curse of God be on Ibn-i-Marjana (Ibn-i-Ziyad) who cornered him to fight. Husain had said that he would give his hand into mine, or would busy himself in 'Jehad' on the Muslim world's borders. But Ibn-i-Ziyad did not accept any of his conditions\* and killed him. Wrath of God be on Ibn-i-Marjana"!.







\* According to Tareekh-Kamil, Imam (A.S.) never agreed or asked for any of the three terms



### **Biding Farewell To Ahl-i-Bait**



When he decided to send Ahl-i-Bait back to Madina he once again said to Imam

Zain-al-Abideen : “Curse be on Ibn-i-Marjana! ‘Wallah’! If I were there with Husian, and if he had presented his term, I’d certainly have accepted it. I’d certainly have saved his life, even if in this process I was to lose one of my son’s life. Any way, God had willed so and that has happened. Well, keep on writing to me and inform me of any of your requirements, whatsoever,” Later Hazrat Sakeena used to say: “I have never seen any thankless man who has treated so nicely as Yazeed did”.

### **Ahl-i-Bait’s Generosity**

Yazeed sent Ahl-i-Bait to Madina in the charge of a reliable man and under the protection of his army. Throughout the jour-





ney the gentleman treated these miserable people gently. When they reached their destination Hazrat Zainab-bint-Ali and Hazrat\* Bint-Husain sent their bangles and bracelets to him saying: "This is in reward to your virtue and gentle behaviour. We have nothing more to offer at the moment. The gentleman returned the ornaments and said: 'Wallah', my behaviour and good manners, whatsoever, were not due to greed for any worldly gains, they were merely in regard of Rasool Allah (SAS).

\* She could either be Sukain bint.Hussain or Fatima bint Hussain.





### Lamentaion in Madina

Much before the arrival of the Ahl-i-Bait in Madina this heart-rending news had reached there. When the ladies of Bani-Hashim learnt of their arrival they came out of their homes crying and lamenting bitterly. The daughter of Hazrat Aquil-bin-Talib was leading them, reciting the following verses.

“What shall you say when your Nabi (SAS) will ask you—who are the Akhir-al-Umam\* - how have you treated my progenies and members of my family? Some of them are prisoners and some are lying drenched in blood.”.

\*\* Akhir-al-Umam :The last of all Ummah(nations) i.e. people belong to last Prophet.



## USWAH-I-HUSSAIN (RAA)





"May God re-double our rewards for our sorrows."

The truth is that those dispirited souls who require some heart-burning and ardour for generating some stirrings in their life, and for those compassionate hearts who for their spiritual comfort and repose, are in search of some ritual mournings for their bodies, the incident (of Karbala) provides a lot to them. Even the simplest and unembellished form of this tragic story has so much substance for the splendour and warmth of mourning-gatherings that it would suffice to cause oceanic currents of tears of blood. The agony of innumerable dying bodies in the desert of Karbala would, undoubtedly, shake large patches of earth under its impact. However, in spite of all it should convey to the mourners, remains altogether missing.

Alas, how many hearts there are who try to see or feel this incident with deep insight and discernment; how many eyes there are who while shedding tears of sorrow on martyrdom of Hussain-bin-Ali(RAA) kept his









'Uswah-i-Hasanah\*' too before them to follow? undoubtedly, the most striking feature in this incident is the very Uswah-e-Hasanah. Certainly, this was a magnanimous human sacrifice for truth, self respect, freedom and 'Amr-bil-Ma'roof-wa, Nihi-Anil-Munkar'\*. This sacrifice was offered merely to present before believers of Islam a model character, and through it a perfect and unshakable example for struggle for courage, truth, justice and firmness was set for all times to come. Thus those who are unaware of this fact should cry, "if you have not wept, weep" - and who cry should not be contented with mere shedding tears. In fact, their Sayed-us-Shuhuda has presented an 'Uswah-i-Hasanah' for sacrifice. It is not just for being to claim love for Hussain (RAA) unless he presents it with his deeds confirming to the lines of Hussain's character as a proof of love for him.

\* Uswah-i-Hasanah : Exemplary righteous behaviour or character.

\* Amr-bil-Ma'roof-Wa-Nihi-Anil-Munkar : advising for good deeds and resisting wrong ones.





## USWAH-I-HUSSAINI



It is required perhaps, to look into the great incident of martyrdom in a little detail. Firstly, after highlighting the historical status of the incident the exortations, effects and results, which the great martyrdom highlights may be explained one by one.

These exortations and lessons are attracting and inviting human attention even today as they had done on the sandy banks of Farat through the language of wounds and blood, some twelve (thirteen) hundred years ago. Everything on Earth dies, as it is mortal, but for those drops or martyrs' blood which have the very spirit of Divine life in them, there is no mortality. (For those who are killed for the cause of God there is new life in all times) Unfortunately, due to dearth of time, since a detailed discussion is not feasible, restriting myself, I shall only briefly point out them : (Read yourself the entire story in detail from this abstract)











## Jehad in the Path of Truth and Justice.

1. The first example that this great incidence presents before us is that everyoneshould be prepared to present his sacrifice for Truth and Divine path.

Bani-Ummaya's rule was 'Ghair-Shar'ii'\*. They (Bani-Ummaya rulers) destroyed the Islamic spirit of freedom and democracy and in place of consensus of Muslim opinion they placed the foundation of their rule on personal will (Monarchy), forceful usurption,deceit and treachery. Their Shar'ii system (Islamic Law system) was not divine-based. It was infact,based on selfish motives and political expediency goals.In these circumstances the need of the hour was to oppose the oppression and tyranny with an exemplary (Jehad) in the path of truth and justice.

Hazrat Sayedus-Shuda, by presenting the unparalleled example of his martyrdom placed the foundation brick of 'Jehad-i-Haque' or a struggle against the tyrant rule of Bani-Ummaya and declaredly refused to obey and







be loyal to the rule which was founded on oppression and tyranny.

**\* Ghairi-Shar'ii : Not confirming to Islamic laws**



**Oppose Boldly Oppressive and Tyrant Rule**

This mode, therefore, gives a lesson that one should oppose boldly and courageously any oppressive and tyrant rule, must not obey or accept Bai'at for any rule which is the destroyer of God-gifted human freedom and whose despotic and oppressive laws are base not on truth and justice but on tyranny and coercion.

2. It is not necessary for this confrontation that one must have all that material equipment, power and show of strength that is in possession of the tyrant rulers. Hussain-bin-Ali (RAA) had nothing but a small group consisting of a few old and meek fellows. The path of truth turns the wayfarer care-free of the outcome and results. It is not your job to draw up results, it is the job











of that Just, Subduding and Divine Power which makes the truth succeed in-spite of the weakness and dearth of support. "Said : How oft, by God's will hath a small force vanquished a big one"

### **Satan in the Garb of Expediency.**

On such occasions the excuse of expediency withholds one to act. Expediency, in itself, is an angel of wisdom and foresight, but some times the cursed Satan also assumes its role in its garb. The elusive-self of humanbeing innovates excuses as to 'what would be outcome of his action'? Nothing, but 'getting oneself cut into pieces', shedding a few others' blood! 'Who has stood against cannons and armaments', and 'who has confronted the throne and the empire'? 'What we are capable of doing!' etc. I can reply at least the last question - i.e. 'what are capable of doing'? Jihad apart, there are hundreds of examples of pious and righteous personalities before you, and most striking among them is that of the oppressed victim of Karbala (Hussain RAA). You say: 'when



a handful of people stood against powerful rule, having all the strength and arms and equipment that now it could do? But I say that Hussain-bin-Ali (RAA), with only 72, or even 62 hungry and thirsty men, have faced and fought against the great powerful and tyrant empire, the limits of which were soon to be expanded up to Multan and the borders of France. No doubt, he had to see with his own eyes his near and dear ones tossing about helplessly in hunger and thirst, then after a while each and every one of these hallowed beings falling on the burning sand, wallowing in his own blood, and ultimately offering his soul to Almighty God, and this is too is a fact that great martyr could not snatch a drop of water to drink and food to save his life, this is also true that he was profusely wounded from his head to heel; and ultimately he had to adorn himself with the blood-red robe of martyrdom to present himself, gracefully, before the One who loves to see his friends and lovers tossing in blood and soil and gives respite to his foes.







**"I wish to meet him and he wants me to be slain"**



### **The Ultimate End of an Oppressive and Tyrant Rule.**

Yet the success was destined for him (RAA) and the crown of victory and prosperity had been placed on his wounded head. He restlessly wallowed on the soil and his own blood, but every single drop of his blood that fell from his wounds on the sand of Karbala raised flood of such unimagined upheavals and fiery revolutions that could be checked neither by the ferocity of Muslim-bin-Aquba nor by the indiscriminate blood thirstiness of Hajjaj and nor by the shrewed diplomatic manoeuvres of Abdul Mali. Those uncontrollable floods of unexpected events spread father and farther, the tyranny and oppression of the rulers cherished them; their acts worked like oil on the rising flames, and the haughtiness of unbridled authority and domination of rulers acted like whiffs of air transforming every spark into enraging infernos. At last the end came and whatever







had happened in Karbala in 62 A.H. was repeated not only in Damascus but throughout the Islamic world. The monarchs-the very master of crown and lords of throne - wallowed in blood and soil, their corpses were trampled under horse-hoofs, the victorious ones dug out the graves, and even the remaining bones of enemy were not spared from contempt and disgrace; and thus

"And soon the unjust, Assailents know what vicissitudes Their affairs will take"! Ash-shura 227 was fully and vividly interpreted.

So, whatever happened, was it merely the result of Ibrahim Abbasi's call for overthrow of Abu Muslim Khurasani's intrigues and conspiracies! Was it not the miracle of that blood on the bank of Farat? And this was only apparent and overt victory for which a century's\* wait was needed. In fact, the blood of the sufferers, tyrannised and oppressed beings starts its chain-reactions and shows signs of intrinsic success the very moment it drops on earth.







\* In fact only 70 years, as Bani-Ummaya were thrown in 132 A.H by Bani-Abbas

**Possession of Power and Authority by Tyrant is not a Divine Justification.**

3. Anyway, these are the natural results of the sacrifices for truth and righteousness, which are bound to appear. By the example of Seyedus-Shuhada emphasises that one should never bother about ensuing results or outcomes. If a tyrant and despotic rule exists, offering sacrifice for truth and justice is inevitable and it has to be offered by all means. Abundance or dearth, in terms of number of men, material or resources have not effect on it anyway. Even if the tyranny and oppression possesses power and authority, that too should not be construed to have any Divine justification or legitimacy to follow and obey. An oppressor, whether weak or strong, has got to be opposed by all means only because he is an oppressor, and truth and justice are uniform and unshakable.



## TRIALS IN THE DIVINE PATH.



4. The trials and turbulence in the path of truth and justice are horrifying and patience robbing. At each step the chains of 'protection of life', 'prestige' and 'love' of sons of family pull you back. But the great example presented by Hazrat Hussain (RAA) leaves lesson for the righteous and pious Mo'mineen that before stepping into this thorny path they should first test their courage and endurance lest they stumble just in the first step (For a fault here is only punishment, not pardon) Whatever this martyr, in the path of truth and justice, had around him is well known to everyone and needs no repetition. Almighty God has stated various stages of trials for his dear ones:

Be sure we shall test you with something of fear and hunger Some loss in goods or lives and fruits (of your toil) but give Glad tidings to those Who patiently preserve Who say when afflicted To God, 'We belong to him and to Him is our return'" Albaqar 155-56.





### Prefer God's Will to One's Own Will.



Fear, harassment, hunger, thirst, loss of property and possessions, massacre of kinsmen and sons, these are the losses with which one gets perturbed and restless. That is why these things have been made the parameters of sacrifice in the path of Almighty God. But the sufferer of Karbala was to face all these tests at a time. He could have got rid off all these troubles and turbulence in no time and could have led a life of peace, comfort, splendour and grandeur if only he had accepted and obeyed tyrant and unjust rule and would have agreed to interpret the time-requirements otherwise. But he preferred the Will of God to his own will and love of truth prevailed upon the love of life and its precious things. He offered his head, as this is the last possession that could be offered in this path, but did not offer his hand of obedience and loyalty which was meant to be offered only for truth and justice.

And there is the type of man who give life to earn the pleasure of God And God is full of Kindness To (His) devotees" Albaqar 207.







## Firmness in the Path of Truth and Justice.

5. The greatest 'Uswah' (example) this incidence presents to us is that in the turbulence and sufferings during the struggle for truth and justice patience and firmness are must, as in the words of Holy Quran " Verily those who say Our Lord is God And remain firm(on that path on them shall be no fear And nor they shall they grieve. Al-Ahqaf. 13. (AL-Quran) And at another place "Therefore stand firmly in this straight path, As thou art commanded. Al-Hood. 112. (Al-Quran). In fact, the most outstanding features of this magnificent martyrdom were that he along with all his nears and dears, kith and kin, members of his family and sons, was besieged in the desert to suffer alienation and deprivations, witnessed his dearest and the loveliest ones crying and wailing and extreme thirst and hunger;they picked up their corpses one after the other from the battlefield; even got his infant son pierced with the barbaric arrow of enemy, but with all that, whatever vow of patience and







firmness he had taken in the path of truth and love for God he fulfilled it to the end. His will and firmness did not shake for the smallest fraction of time. He faced the calamities and afflictions in the path of virtue and endured all with gratitude and humbleness.



"We are contented with the will of Almighty God and forebear his tests (trials).

"We purchase your arrows in exchange of our lives and do not need any ointment from others".

"The love-thirsty ones prefer even a cup of poison from their beloved's hand to the cup of honey from others". "Oh you! Whose injustices to are dearer to my heart that the favours from others.

"Even today for the one who has receptive ear, every particle of Karbala's sand provides innumerable lessons of patience and unflinching firmness and courage.







"We have turned into dust, but from the very ordour of our grave one can make out that from here will come out some one out out-standing".



If you want to witness such an exemplary and model Character (Uswah-i-Hasanah), then for God's sake turn your attention towards the annals of history, I quote here only one tradition for the consideration of those who claim to have love for the Holy Prophet (SAS) family and his progenies, just to show that mere claim of love without following them is of no worth.

**HAZRAT ZAIN-AL-Abidin (RAA)**  
**REPORTS:**

The night, in the morning of which the martyrdom battlefield was to be alive I was lying sick. My paternal aunt, Hazrat Zainab, was nursing me. Hazrat Imam Hussain (RAA) entered the tent. He was reciting some couplet from which I could realise what he meant for the future of us all. Tears, involuntary, started flowing from my eyes and









I felt that we were certainly being put to the ultimate Divine test and there was no way out now. "But Hazrat Zainab could not keep patience, because ladies are, by nature, tender hearted. She started crying and wailing loudly :



"It is today that Fatima, Ali and Hussain bin Ali (RAA) have expired.

### **PERSUATION FOR PATIENCE AND FIRMNESS.**

"Seeing her in such a state he addressed her. Oh my sister, why this impatience, crying and wailing? Fear God death is certain to come and no one can get rid of it".

"But Hazrat Zainab, foreseeing the bloody dawn, that was to bring along with it unimaginable calamities, was extremely perturbed and restless. In extreme grief she started slapping her face, tearing her collar and crying and wailing and fell unconcious on her brother. Seeing her in such a wretched state he sprinkled water on her face and





when she came to her senses, he admittedly said : "Oh sister! What type of grief and wailing is it? You should adopt the way of mourning Almighty God has instructed you to do, because for me and for every Muslim the best model behaviour to be followed is in the act of Rasool-Allah (SAS)"

Allah-o-Akbar\*, try to see the high status of family of Holy Prophet (SAS) and the great degree of piety in each of its members. How much regard they had for the model character of the Prophet (SAS) in all circumstances : Ye have indeed in the Apostle of God a beautiful pattern (conduct) (Al-Ahzab-21) Al-Quran.

How far he had negated and sacrificed his personal wishes and sentiments in following Almighty God's orders. Even at such a difficult and trying-time he did not approve crying and wailing of his sister and instead of consoling and appeasing words to her he merely said:





"For me and for every Muslim the exemplary conduct of Holy Prophet (SAS) is the model to follow".

And how many of those who claim to be lovers of Ahl-i-Bait can prove their claim with their obedience and deeds confirming to this righteous model.

\* Allah-o-Akbar : God is great.





**THE END OF HAZRATNA IMAM  
HUSSAIN (A.S)**

Shaheed-i-Azam  
By Maulana Azad













## IMAM OF ATHN ASHARI SECT



1. Ali Ibne Abu Talib (A.S.) (Murtaza, Haider, Abu Turab) 13th Rajab (30 Ummil Feel) about 600 A.D. i.e. 23 years before Hijra Biography, Sermons, Letters, Sayings, Extracts from Sermons/ Letters, Family, Hazrat Ali(A.S.) in Quran, Articles.
2. Hasan bin Ali (A.S.) (Mujtaba) 15th Ramzan 3 Hijri (Friday, 10th Jan, 625 A.D.) Biography, Imamat, Martyr dom, Children
3. Hussain bin Ali (A.S.) (Syedu-S-Shuhada) Shaban 4 Hijri (Monday, 10th Jan, 626 A.D.) Biography, Prelude to Martyrdom, Day of Ashura, Children, Writings about Imam Hussain (A.S.)
4. Ali bin Hussain (A.S.) (Zainul Abideen) 15th Jamidi-u-l Awwal 38 Hijri (31st Oct, 658 A.D.).  
Biography, Imamat, Qualities, Children

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5. Mohammad bin Ali (A.S.) (Baqar) 1st Rajab 57 Hijri (Sat, 12th May, 677 A.D.)  
Biography, His Early Upbringing, Imamatus, Merits, Children
  6. Jafer bin Mohammad (A.S.) (Al-Sadiq) 17th Rabi-u-l Awwal (Wednesday, 23 April, 702 A.D.)
  7. Moosa bin Jafer (A.S.) (Kazim) 7th Safar 128 A.H. (10th Nov, 745.)
  8. Ali bin Moosa (A.S.) (Raza) Zeequad, 148 A.H. (Saturday, 13th August, 766)
  9. Mohammad bin Ali (A.S.) (Taqi) Rajab 10, 195 A.H. (Tuesday, 11th November, 811)
  10. Ali bin Mohammad (A.S.) (Naqi) 10th Rabi-u-l Aakhir, 232 A.H (Friday, August 1, 828 A.D.)
  11. Hasan bin Ali (A.S.) (Askari) 5th Rajab, 214 Hijri (Sat, July 1, 846 A.D.)
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12. Mohammad bin Hasan (A.S.) (Mehdi)  
15th Shaban, 255-A.H (Thursday, Dec  
6, 869 A.D.)

AND DONOT SPEAK OF THOSE WHO  
ARE MARTYRED  
IN ALLAH'S WAY AS DEAD; NAY (THEY  
ARE) ALIVE,  
BUT YOU DONOT PERCEIVE.  
(AL QURAN; 2.154)

AND RECKON NOT THOSE WHO ARE  
MARTYRED IN ALLAH'S WAY AS DEAD;  
NAY THEY ARE ALIVE (AND) ARE PRO-  
VIDED SUSTINENCE FROM THEIR LORD.  
(AL QURAN; 3-168)



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